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Sept. 1928 Page 299
Oct. " " 337
Nov. " " 371
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Balkans where Italy has practically annexed Albania, Jugoslavia has embraced France, and King Bratianu is dead in decaying Rumania.—*England* is in the throes with starving, unemployed miners, votes for flappers and big navy demands. Baldwin is still secure.—It seems that science and Seligman have at last given Supreme Economic blessing to *installment buying* after it had ceased to need it.—The mystic numbers, 14, 15 and 18, are making the heathen rage. How we can stop *liquor selling* and *disfranchise Negroes* by the same constitution is being explained by the transparent Glass of Virginia.—To your *Mulai Mohammea*, 18, reigns in Morocco, as far as the French allow.—The death of *Tiger Flowers* will temporarily stop the game of cheating Negro pugilists. His white manager is claiming all the assets.—War rages in rotten borough *Colorado* between the state and the miners to keep up a reasonable supply of Rolls-Royce cars in New York.—New York and New England are still trying to laugh at *Mayor Thompson*. There is less laughing in the Mississippi valley.—The struggle is still on in *China*. In spite of the white world Chang will leave Pekin yet.—Big Business is fighting in *Manchuria* against everybody and everything.—Russian oil is flowing into France and Spain and Deterding is so mad that England sees revolution in *Ukraine*.—Sinclair is living in a first class Washington hotel. Fall is on his ranch and there are *three million dollars* still missing.—England has convinced the world that it would be unfair, you know, to put Indians on a committee to investigate home-rule in *India*.—The political parties are threatened with heart failure due to running from the *Prohibition* issue.—Shall we have a *ship subsidy* or not and if we do who will get it, the meat trust or the farmers?—Turkey and the United States are on speaking terms although Mr. Gerard is hopping mad.—Mr. Blease is advising secession unless the South can dictate the Democratic convention. Splendid!—Presidential candidates are blossoming too early. There is danger from winter frosts.—Universal suffrage disappears from *Italy*. It has long been unpopular in the United States.—The debt servitude planned for *Germany* at Versailles is near the breaking point.—Can the Senate exclude *Vare* and *Smith?* O, yes and twenty-two Southern senators if it wishes.

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THE CRISIS

A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor* AUGUSTUS GRANVILLE DILL, *Business Manager* AARON DOUGLAS, *Art Critic*

Volume 35, No. 1 **Contents for January, 1928** *Whole No. 207*

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NEXT month we have "An Unsung Hero" of the World War; another prize story; and more and startling revelations of the Red Cross and the flood; illustrations and news. Be sure your subscription is renewed. Of course, a third prize cover.

As the Crow Flies

PEACE is the world cry. Cecil in England has told how naval reduction was defeated. Briand in France, Borah and Capper in the United States, ask outlawing of war. Meantime Europe alone has fifteen million soldiers.—*Russia* is the only nation at the Disarmament Conference that openly demands Peace. She is therefore under deep suspicion.—*War* looms: in Lithuania which Pilsudski, the swashbuckler of Poland, was about to seize when Germany and Russia tapped him on his epaulettes; in the Balkans where Italy has practically annexed Albania, Jugoslavia has embraced France, and King Bratianu is dead in decaying Rumania.—*England* is in the throes with starving, unemployed miners, votes for flappers and big navy demands. Baldwin is still secure.—It seems that science and Seligman have at last given Supreme Economic blessing to *installment buying* after it had ceased to need it.—The mystic numbers, 14, 15 and 18, are making the heathen rage. How we can stop *liquor selling* and *disfranchise Negroes* by the same constitution is being explained by the transparent Glass of Virginia.—To your tents, O Israel! Congress is upon us and the poor millionaires are tearfully demanding *tax reduction* on $25,000 incomes but not on theatre tickets. *Farms* and *flood* may want.—*Egypt* is against writhing under capitulations which enable Englishmen and Americans to do as they damn please in Cairo.—Colored Sultan Mulai Yousaef is dead and his third mulatto son *Mulai Mohammed,* 18, reigns in Morocco, as far as the French allow.—The death of *Tiger Flowers* will temporarily stop the game of cheating Negro pugilists. His white manager is claiming all the assets.—War rages in rotten borough *Colorado* between the state and the miners to keep up a reasonable supply of Rolls-Royce cars in New York.—New York and New England are still trying to laugh at *Mayor Thompson.* There is less laughing in the Mississippi valley.—The struggle is still on in *China.* In spite of the white world Chang will leave Pekin yet.—Big Business is fighting in *Manchuria* against everybody and everything.—Russian oil is flowing into France and Spain and Deterding is so mad that England sees revolution in *Ukraine.*—Sinclair is living in a first class Washington hotel. Fall is on his ranch and there are *three million dollars* still missing.—England has convinced the world that it would be unfair, you know, to put Indians on a committee to investigate home-rule in *India.*—The political parties are threatened with heart failure due to running from the *Prohibition* issue.—Shall we have a *ship subsidy* or not and if we do who will get it, the meat trust or the farmers?—Turkey and the United States are on speaking terms although Mr. Gerard is hopping mad.—Mr. Blease is advising secession unless the South can dictate the Democratic convention. Splendid!—Presidential candidates are blossoming too early. There is danger from winter frosts.—Universal suffrage disappears from *Italy.* It has long been unpopular in the United States.—The debt servitude planned for *Germany* at Versailles is near the breaking point.—Can the Senate exclude *Vare* and *Smith?* O, yes and twenty-two Southern senators if it wishes.

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Madame Lillian Evanti as Lakme

The Flood, the Red Cross and the National Guard

First Installment of an Investigation Made by the N. A. A. C. P. in May, 1927

THERE were four refugee camps at Vicksburg: Camp Hayes, Camp Juarez, Camp Louisiana and Camp Fort Hill. The lovely hills of the National Park, where once the Confederate and Union armies were camped, made an ideal location high above the muddy River and the little town of Vicksburg.

In Camp Hayes a spreading magnolia tree opened its waxy blossoms over the Red Cross Headquarters tent, on the top of the hill. On either side in regular rows stretched the brown tents sheltering twelve hundred white refugees: one family to a tent; a cot to each member of the family; and as many blankets as necessary. While among them were a few owners and occasional small merchants or mechanics, the majority of these refugees were tenant-farmers or share-croppers on large plantations, in a state of perpetual indebtedness to the planter. Being white they had recourse to law to defend themselves and were accorded a certain consideration and respect. Economically they were little or no better off than the Negroes on the same plantations, which increased their race hatred, as well as their resentment toward the planters. "They treat us like niggers", they remarked bitterly, indicating the lowest inhumanity. Many of them were sturdy, hard working citizens, struggling to get ahead enough to buy their few acres. Those who were already owners were burdened by heavy mortgages. Among them were some who were known in their local communities as desperadoes, bragging of the number of murders they had committed. "I killed five before breakfast once," one of these drawled. "Didn't hurt my appetite none." Yes, he was acquitted — the jury valued their own lives.

Side by side with these were the tents of pious members of the Church of Christ, who held religious meetings in a tent on the hill every afternoon and evening for nearly three months. These added much to the enjoyment of these refugees. "I love this place," one of them said; "it's just like a camp-meeting."

About two miles from Camp Hayes on another hill in the same great park, was the colored camp Louisiana, six thousand strong, several families to a tent, cots only for the aged and ill, but as many brown army blankets as needed. Camp Juarez, where four hundred Mexicans found safety, was located at the foot of a hill, just below the National Cemetery, in a convenient rustic pavilion, large enough for the whole camp. Camp Fort Hill numbered at least six thousand colored refugees, and commanded on one side a view of the River, with tree tops rising from it at intervals, on the other the roofs of the town. In this camp eight or nine families to a tent were common and cots were few.

The most impressive thing about these camps was the incredible melancholy of the colored refugees. There was no laughter, no music, no Negro light-heartedness. They sat in silent apathy, or talked in low tones. They had come from scenes of horror, many of them, greater than any white refugees knew, as the helplessness of the Negro in Mississippi exceeds anything known to whites. One woman stood all night waist-deep in rising water. A few rods away, but out of sight, her husband screamed for help. He could not be reached. After a while his screams stopped. In the morning there was no sign of him. Two young girls went to the Red Cross tent day after day to ask for news of their brother who had been taken to work on the levee at Greenville. At last the news came: he had been found drowned near the levee. The girls turned without a word and went in silence to their own tent, tears streaming down their faces. There was no sound of mourning, no lamentation in the camp. The calamity of all was too great for that easy expression.

THE refugee camps were maintained by the American National Red Cross. That is, the Red Cross furnished the supplies, paid the bills and decided all matters of policy. The Red Cross nurses and doctors held a daily clinic. One or two Red Cross workers stationed in each camp attended to such matters as registering refugees, issuing passes to leave camp, giving out clothing, blankets, etc., and arranging transportation for refugees leaving to return home. The last item was the most difficult, especially in the colored camps. In the white camps transportation on the river boats was issued to individual refugees at their request. All that was necessary was for the refugee to establish the fact that he had a place to live—that his house was out of the water or that friends or relatives on dry land would take him in. Passes were even issued frequently to men with families to go to their homes in order to find out what conditions were and get their places in order before returning to camp and taking their families back with them. Sometimes they found conditions so hopeless that they returned to camp immediately and waited a few weeks then went back on another scouting trip. But whereas the transportation issued to white refugees, whether owners or share-croppers, was on an individual basis, with the Negroes the situation was quite different. A very large proportion of the colored refugees were from the big cotton plantations of Washington County, one hundred and fifty miles and more from single plantations. In this case the planter sent or brought in a list of the names of "his niggers" and transportation for them was given to him. These Negroes were given no choice in the matter. When the planter came to take them home with them, home they went. The only way to avoid this was by slipping out of camp at night and taking refuge with colored people in Vicksburg. This they frequently did, as is shown by the fact that, after the camps were closed, the files showed over 3,000 Negroes "registered but not in camp". Probably the number of "runaways" was much larger, as many of those actually in camp were never registered and their escape was relatively easy. By far the majority of the Negroes were share-croppers, held in perpetual peonage by the planter. The system is to advance credit at the plantation store, the amount of indebtedness to be subtracted from the amount due the tenant when the crop is in. The crop is never large enough to cancel the indebtedness which increases year by year. By Mississippi law, however, any disaster such as a flood which destroys the crop automatically cancels the indebtedness of the tenant to the landlord, so that the planter has no legal right to hold the tenant. Probably most of the tenants do not know of this fact. The objection they had to returning to the home plantation was made clear when the Red Cross announced that on a definite

date in June the colored camp would be evacuated, all refugees to be returned to the plantations from which they came. That night the colored refugees took to the hills like frightened rabbits, and, in spite of the best efforts of the National Guard, many of them got safely away.

IT should be understood that the enforced return of refugees to the planters against the will of the former was not according to the *official* Red Cross policy and, as has been stated, was not done in the case of white refugees. *Official* instructions definitely stated that no refugee was to be forced to return to a planter. However, transportation was only furnished to their homes—that is, to the place where they were living at the time of the flood. After the planter had sent for "his people" the refugees were notified and told to be ready to go on a definite date. If they protested they were asked what alternative plan they could suggest. Usually they had none, or a vague plan to go to some relatives. This was allowed only if they could show letters from the relatives stating that they were able to receive and care for them for an indefinite period. Needless to say, very few of them could produce such letters. The refugee was next told that the Red Cross would not furnish maintenance for him after it was possible for him to return home. Neither would he be allowed to leave camp without a definite destination approved by the Red Cross. If he still remained in camp, as he well knew, he would be "in bad" with the Red Cross and subject to special abuse by the National Guard. The result was that he ended by expressing his willingness to go with his planter; or else ran away from camp at night.

The Red Cross defense is that they did not create the social conditions in the South and it is not their function to reform them. All they can be expected to do is to relieve temporary suffering due to the disaster and leave the victim in the same position in which he was when the flood came. Anything more than this is not only considered beyond the scope of the organization but is held by most Red Cross workers as definitely bad work, almost amounting to mis-use of funds. Anyone familiar with this work has frequently heard the words, "Why, he is better off than he was before the disaster", in a tone of horror that indicated more than the words just how reprehensible this was. It does not occur to the average Red Cross worker, apparently, that it is impossible to keep hands off from existing social institutions. They must, whether they wish or not, either strengthen or weaken them. Like many family welfare agencies, their instinctive stand is made with the strong, the powerful, rather than on the side of the weak.

Cooperating with the Red Cross were many agencies, the important one in the camps being the National Guard. Their work was to maintain order and sanitation, to police the camps and supervise the actual labor which, except in Camp Hayes, was done by the refugees. In the white camp the kitchen work and rougher tasks were done by Negroes from Camp Louisiana. They were unpaid with the exception of three men who were given fifty cents a day. The Guardsmen assigned all work to refugees at their own discretion and forced them to do it, by any means they saw fit. They also did sentry duty—no one was allowed to enter or leave camp without a pass. They had, in addition, to load the trucks with conscripted Negro labor which was sent out each morning to local enterprises in need of labor. At first this labor was unpaid but on May tenth an order was issued by General Green requiring all agencies desiring labor details from the refugee camps to submit their request twelve hours before the labor was desired, stating the number of Negroes wanted, the time when they were wanted, the time they would be returned to camp, and the *rate of pay*. After that date the men were paid from a dollar and a quarter to a dollar and a half a day for a ten hour day. They were rounded up early each morning by the Guardsmen assigned to that task. Only a certificate from the doctor stating that a man was too ill to work excused him. Such a certificate could be obtained by going to the clinic, which was held at ten o'clock each morning, for examination by the physician. By ten o'clock practically all the men in camp had gone to work. Those who were on the night shift were able to attend the clinic by sacrificing their sleep. Only the two colored nurses to whom they went for medicine knew the number of men who went to work each morning with temperatures as high as 104 degrees, or gripped by a malarial chill. At the Refuge Ware House, which employed the largest detail of conscripted labor, they were put at the heaviest kind of work and were brutally ill-treated. "It ain't the work," said one of these refugees, "we's willing to work. It's the kickin' and cursin' makes it so hard."

ONE of the hardest tasks of the Guard was that of getting out the labor detail night and morning. In spite of the fact that those who remained in camp were put at work there, cleaning up, putting up or taking down tents, filling in trenches, etc., and that they were paid for outside work, it was increasingly difficult to get the required number. Force had to be resorted to. As the guardsmen were of course armed with guns and pistols which they showed entire willingness to use it should have been comparatively simple, but on numerous occasions Negroes were taken down the hill and beaten into submission before they could be loaded on the truck and sent to their day's labor. Reports of these beatings were made to General Green by colored citizens in Vicksburg, resulting in the following order to the Captain in charge at Camp Fort Hill:

HEADQUARTERS, RELIEF EXPEDITION,
MISSISSIPPI NATIONAL GUARD.
Office of the Commanding General,
Vicksburg, Miss.

May 23rd, 1927.

Subject: Whipping of Refugees.
To : Captain F. L. Wright, 106th Eng., Camp Fort Hill.

1. Report reaching these Headquarters by Attorney Ewing (col.) and Dr. Penson (col.), as follows: L. R. Ruben, Camp Fort Hill, whipped last week; Sheffield Collins, reported whipped on the 19th of May; 25 men whipped on May 20th. Witnesses, Wess Edwards, Mary Cortney, Gertis Simpson, Yerger Cortney, James Loston.

Another report, one woman whipped last week, taken to hospital, required seven stitches in her head.

2. You will make an immediate investigation of the above cases and report in writing to this office the results of your investigation.

For the Commanding General:
G. B. EGGER,
Lieut. Col., 155th Inf., Chief of Staff.

In compliance with this order Captain Wright "investigated" the matter. His report to the General is as follows:

HEADQUARTERS RELIEF EXPEDITION
MISSISSIPPI NATIONAL GUARD
Office of the Commanding General,
Vicksburg, Miss.

May 30, 1927.

Subject: Reported Whipping of Refugees in Camp Fort Hill.
To : The Commanding General,
Vicksburg, Miss.

1. I have investigated the above matter and find that on Friday morning, May 21st, 1927, it having been previously reported that refugees were leaving camp early in the morning in order to avoid being called on the different details necessary about the camp, the enlisted men in charge of details on this morning sent some men out beyond the guard posts for the purpose of catching any refugees leaving without authority, or a pass. On this particular morning they caught in the neighborhood of 25 negro men slipping out of camp; some of the negroes say that they counted 21 in the bunch. I have interviewed some of these negroes and attach hereto their statements, taken on last Monday. Some of the others I

have talked to but at the time they were just leaving on the truck with a detail of laborers and I could not reduce their statements to writing and have them sign them. Each of the negroes, however, made practically the same statement.

2. It would appear from what the negroes say about the matter, that they were slipping out of camp; some admit for the purpose of avoiding the labor details and the work to be done about the camp, and some offering excuses as to why they were leaving through the bushes at 4:30 A. M. It is my opinion, from what the negroes say, that they were caught slipping out of camp, and were taken under the hill and whipped, the men using a strap taken off of one of the rifles.

3. It must be admitted, of course, that such measures should not be used by the soldiers, and it is my opinion that no such thing will ever occur again, and that had the men taken the time to consider, it would not have happened on this occasion, but if one is familiar with conditions, and considers for a moment what an undertaking it is for thirty odd soldiers to handle some five thousand people, then the enormity of the crime must be diminished, for under all conditions some means of discipline must be provided. No guns were drawn or held on the negroes, and no force was used to intimidate them, or force them to submit to the whipping. It was administered simply as a means of breaking up the practice of leaving camp without passes, and without any criminal intent.

4. None of the negroes reported the matter, and each of them state that they desire to prefer no charges, but desire that the matter be dropped.

STATEMENT OF JOHN BUTLER,

Greenville, Miss.

On last Friday morning about 8 o'clock I was going down the Hill to Quarter Boat to get some clothes. I met some soldiers and they caught us and carried us up there and whipped us with a gun strap. I had been on night duty and was relieved when caught.

I have not complained to any person about the affair. I did not have a pass to go out of camp and I was not going by the regular road.

The morning after this affair another negro was severely beaten. The refugee was from another camp and protested against being sent to work by officers not in charge of his own camp. The matter being reported an investigation was ordered, which resulted in these statements made by the Captain, the Sergeant who administered the beating and the Negro girl who witnessed the alteration:

Investigation reveals that around 5:22 A. M., May 22, 1927, that the men getting out the morning labor detail found the said negro at a refugee negro girl's tent in area I. The negro was apparently a Ft. Hill refugee attempting to keep from going out to work. He said to Sergeant Hamlin and to negro girl that he wasn't going out to work, that he didn't have to work. He was told to get on the truck. He finally gave so much sass and bray talk before the other laborers that he was taken over in the ravine and given a lashing.

This information was obtained from the negro girl and from Sergeant Hamlin.

W. K. MCWILLIAMS,
Capt., 106th Engrs.

THE use of violence on the part of guardsmen toward Negro refugees was thoroughly established in the early days of the disaster. The work on the Vicksburg levee was entirely the enforced labor of Negro refugees, superintended by armed guardsmen. This was done by order of General Green, the labor to be brought from the colored refugee camps. There were many thousands of refugees in the town of Vicksburg who did not go into the camps. The entire colored population of the town lent their homes to the utmost capacity for the use of refugees, so that the tiniest cabin was filled to over-flowing. As long as these people were able to maintain themselves it was difficult to obtain their free labor. However, a way to do so was found.

A cafeteria was maintained for the purpose of feeding the Negro labor brought from camp. Other refugees were not to be allowed to enter. In practice the soldier in charge allowed the town refugees to enter and be fed, then, as they were about to leave, they were seized and forced to join the labor detail. In at least one instance this practice led to shooting the refugee who objected to being coerced. The official report of this shooting is as follows:

HEADQUARTERS, RELIEF EXPEDITION,
MISSISSIPPI NATIONAL GUARD.
Vicksburg, Miss.

May 3, 1927.

Mayor W. J. Hosley,
Vicksburg, Miss.

Dear Sir: In re: Shooting of Dunbar, a negro flood refugee.

This shooting occurred on May 1st, 1927, near A. & V. freight office. Dunbar was shot in the stomach and arm but has good chances for recovery. He was shot by Private Herbert K. Moore, 122nd Motor Transport Corps. Private Moore reported to Police Headquarters and was released on bond. Dunbar was sent to a hospital immediately after being shot.

Private Moore was forced to shoot Dunbar to save his own life. Dunbar attacked him with a tent pin, struck him a severe blow across the face and attempted to take his pistol, threatening to take Private Moore's life all the time. Private Moore took only such action as was necessary to protect his own life.

The facts of this affair have been given to Judge W. W. Ramsey, Police Justice, in detail. As soon as it is determined whether Dunbar will recover private Moore will be arraigned before Judge Ramsey on a proper charge so that there may be a judicial determination of his guilt or innocence. Of course, this can not be done until it is certain that Dunbar will recover or until he dies.

Judge Ramsey agrees that Private Moore should be allowed to continue at large under bond already given until time for his trial.

Very respectfully yours,

Captain, J. A. G.

It will be noticed that the only man interviewed in this "investigation" was Private Moore. At the time this report was made, although the Captain does not state this, it was uncertain that Dunbar would recover. In case he did not this left nothing to contradict the self-defense story; while if he did recover no serious charge would be brought.

IT is doubtful whether a self-defense plea would have served in the case of Matilda Heslip, a colored woman at Camp Fort Hill, had she shot the soldier who struck her with a stick the exact size of the one with which Dunbar struck the guardsman. Her offense was the unforgivable one of impudence. It happened that a soldier was leaving on the noon train and he told Matilda Heslip to wash and iron his clothes before he went. She objected that it would be impossible to get the garments dried and ironed in that time. The man ordered her to dry them in the kitchen before the stove. Her attempt to do this led to a row with the kitchen forces. The sergeant was sent for to settle the dispute. The testimony follows:

On May 12, about 11 A. M., at Fort Hill, a negro woman named Matilda Heslip was raising a disturbance in the kitchen and the negroes working there could not quiet her. Sergeant McIntyre of "C" 106th Engrs. was sent for by the kitchen force to quiet the fuss. He found upon entering that the woman had washed some clothes and was trying to dry them before the stove. This occurred at the time when it was necessary to have room for the preparation of the noon meal. The woman had been asked to move by the kitchen force but would pay no attention to them. Sergeant McIntyre ordered her to move and she refused. He left to get a cot stick with which to protect himself if it became necessary when the woman ran, leaving the clothes scattered about the kitchen. Sergeant McIntyre ordered her to return and get the clothes. She refused and also advised him that no one could make her do it. Her language was so insulting and impudent that it was necessary to use force in order to preserve discipline among the colored refugees so necessary to a successful handling of these camps. The woman was struck about the arm with a cot stick and she was also hit on the head. It was necessary to take three stitches (*Turn to page* 26)

The Little Page

EFFIE LEE NEWSOME

Calendar Chat

TO me as a child "J" seemed an unsociable letter that turned its back upon the rest of the alphabet. And "J" begins *Janus,* as the ancients called the two-faced god believed to guard the beginning and the end of affairs. January was named for him. A good name for the first month of the year! And people are really wise to make resolutions at the opening of January, if only they would abide by the plans laid out!

I used to begin the first diary entry with remarkable promises for the future. But the year's record would close rather thin with accounts of fulfillment by telling of a hardy bit of green found gleaming under December ice. For there is something interesting in discovering the little tufts that will not die—catnip and bits of mullein and wild strawberry—these live on with hosts of other plants and animals that bravely wait for spring.

I WONDER if winter is bitter to them. How joyous the cold days seemed in my childhood! We used to ride in sleighs to school. The runners would whistle gaily over the compact snow, the bells would jingle as the horses hurried on, their beards hung with little icicles, their nostrils steaming. At the end of the rides the horses would be in a perspiration because of the heavier fur of their winter coats, and one would have to blanket them that they might not catch cold.

Sometimes boys afoot would fasten their sleds to the sleighs and be whirled merrily onward too. The winter months were short to us as children, short and so jolly. We could realize the delight of crying, "A Happy New Year"!

Old Commodore Quiver

OLD Commodore Quiver
Went down to the river,
Old Commodore Quiver of Gaul.
He sailed from the shore,
But what he went for
He hadn't a notion at all,
No, hadn't one notion at all.

The Wish Fleet

MY Wishing Ships shall hoist their sails,
And journey out to Dreams Come True,
And trading off their cargo there,
They'll bear Fulfillment on to you.

To Make a Butterfly

IT swings from a little tree, heigh-ho!
It swings from a bough where wet winds blow,
Yet I've this belief,
The little brown leaf
Is keeping some worm dry
To make a butterfly!

Snipper

SNIPPER was nothing in the world but one particular blast of north wind so I see no need of writing paragraph upon paragraph about Snipper. I shall tell it quite briefly.

He came down from the north every fall, and got after overcoats and any scattered leaves that were not too damp to be blown. He also delighted in dislodging hats, violently. William Randolph was going to a party and Snipper took off the poor boy's cap. Hat removing as we stated was no new prank for Snipper, but in the case of William Randolph's hat there was something rather remarkable.

The boy chased and Snipper pursued it all the more desperately, till the little plaid bit of head gear was lost to view. This is the unusual feature in my story, since people generally recover wind-chased property, though they cannot always use it again. But William Randolph's hat was completely gone and on New Year's Day as he journeyed to a party. Now!

WILLIAM RANDOLPH chased his hat from the candy shop threshold to a hedge where he hoped it might get caught, but the hat went over the hedge. And when William had entered through a gate and gotten to the other side of the privet clumps he found no hat. Violet was at the New Year party too, Violet with the marvelous black curls. Surely she was smiling at some one now. But William Randolph could not find his hat.

It is painful to write of the joy that Snipper was having over William's trouble. He raced gaily on, driving forward some people, beating others boldly in the face, rioting, shaking half open doors, finding strange bits of paper and trash. In joy he tore through the village streets to a great old deserted barn back of an empty cottage. He jerked the door wide open and rushed in.

The lonesome old barn let its rusty hinges draw the door back to the position that it had held for years and then—Snipper was a prisoner at last. The solitary barn was glad to have excitement within it. First the horses went, then the grain and the hay and the fodder and even the mice and sparrows followed the grain away. How fortunate that a bold lively gale had come rushing in to spend the New Year afternoon! Yes, the old barn would keep Snipper there as long as possible.

WHEN the heavy door had banged something had rushed in wild alarm from behind the barn, a dog, the same dog that had laid on the other side of the hedge as William Randolph's hat landed there, and had hurried with it to a hiding place. If there had been snow on the ground William might have traced the dog, Swift. But the snow did not fall till midnight.

However William had no need to chase Swift in the end, for the dog ran straight from behind the barn into his pursuer's path as William was starting homeward, discouraged.

And back to Snipper, that boisterous blast of the great North Wind. The North Wind discovered the skies clouding and hastened back homeward with all his puffs and gales except Snipper. The air became still and down fell the velvety flakes of snow. Snipper perished in the closed barn while William Randolph hurried on to the New Year party and met Violet there.

The Purple Flower

A Prize Play by MARITA O. BONNER

A Phantasy That Had Best Be Read

Time: The Middle-of-Things-as-They-are. (Which means the End-of-Things for some of the characters and the Beginning-of-Things for others.)

Place: Might be here, there or anywhere—or even nowhere.

Characters: Sundry White Devils. (They must be artful little things with soft wide eyes such as you would expect to find in an angel. Soft hair that flops around their horns. Their horns glow red all the time—now with blood—now with eternal fire—now with deceit—now with unholy desire. They have bones tied carefully across their tails to make them seem less like tails and more like mere decorations. They are artful little things full of artful movements and artful tricks. They are artful dancers too. You are amazed at their adroitness. Their steps are intricate. You almost lose your head following them. Sometimes they dance as if they were men—with dignity—erect. Sometimes they dance as if they were snakes. They are artful dancers on the Thin-Skin-of-Civilization.

The Us's: They can be as white as the White Devils, as brown as the earth, as black as the center of a poppy. They may look as if they were something or nothing.

Setting: The stage is divided horizontally into two sections, upper and lower, by a thin board. The main action takes place on the upper stage. The light is never quite clear on the lower stage; but it is bright enough for you to perceive that sometimes the action that takes place on the upper stage is duplicated on the lower. Sometimes the actors on the upper stage get too vociferous — too violent — and they crack through the boards and they lie twisted and curled in mounds. There are any number of mounds there, all twisted and broken. You look at them and you are not quite sure whether you see something or nothing; but you see by a curve that there might lie a human body. There is thrust out a white hand—a yellow one—one brown—a black. The Skin-of-Civilization must be very thin. A thought can drop you through it.

Scene: An open plain. It is bounded distantly on one side by Nowhere and faced by a high hill—Somewhere.

Argument: The White Devils live on the side of the hill, Somewhere. On top of the hill grows the purple Flower-of-Life-At-Its-Fullest. This flower is as tall as a pine and stands alone on top of the hill. The Us's live in the valley that lies between Nowhere and Somewhere and spend their time trying to devise means of getting up the hill. The White Devils live all over the sides of the hill and try every trick, known and unknown, to keep the Us's from getting to the hill. For if the Us's get up the hill, the Flower-of-Life-at-Its-Fullest will shed some of its perfume and then and there they will be Somewhere with the White Devils. The Us's started out by merely asking permission to go up. They tilled the valley, they cultivated it and made it as beautiful as it is. They built roads and houses even for the White Devils. They let them build the houses and then they were knocked back down into the valley.

Scene: When the curtain rises, the evening sun is shining bravely on the valley and hillside alike.

The Us's are having a siesta beside a brook that runs down the Middle of the valley. As usual they rest with their backs toward Nowhere and their faces toward Somewhere. The White Devils are seen in the distance on the hillside. As you see them, a song is borne faintly to your ears from the hillside.

The White Devils are saying:

"You stay where you are!
We don't want you up here!
If you come you'll be on par
With all we hold dear.
So stay—stay—stay—
Yes stay where you are!"

The song rolls full across the valley.

A little runty Us: "Hear that, don't you?"

Another Us (lolling over on his back and chewing a piece of grass): "I ain't studying 'bout them devils. When I get ready to go up that hill—I'm going! (He rolls over on his side and exposes a slender brown body to the sun.) "Right now, I'm going to sleep." (And he forthwith snores.)

An old dark brown lady who has been lying down rises suddenly to her knees in the foreground. She gazes toward the hillside and speaks: "I'll never live to see the face of that flower! God knows I worked hard to get Somewhere though. I've washed the shirt off of every one of them White Devils' backs!"

A Young Us: "And got a slap in the face for doing it."

Old Lady: "But that's what the Leader told us to do. 'Work,' he said. 'Show them you know how.' As if two hundred years of slavery had not showed them!"

Another Young Us: "Work doesn't do it. The Us who work for the White Devils get pushed in the face—down off of Somewhere every night. They don't even sleep up there."

Old Lady: "Something's got to be done though! The Us ain't got no business to sleep while the sun is shining. They'd ought to be up and working before the White Devils get to some other tricks.

Young Us: "You just said work did not do you any good! What's the need of working if it doesn't get you anywhere? What's the use of boring around in the same hole like a worm? Making the hole bigger to stay in?"

(There comes up the road a clatter of feet and four figures, a middle-aged well-browned man, a lighter-browned middle-aged woman, a medium light brown girl, beautiful as a browned peach and a slender, tall, bronzy brown youth who walks with his head high. He touches the ground with his feet as if it were a velvet rug and not sun-baked, jagged rocks.)

Old Lady (addressing the Older Man): "Evenin', Average. I was just saying we ain't never going to make that hill."

Average: "The Us will if they get the right leaders."

The Middle-aged Woman—Cornerstone (speaks): "Leaders! Leaders! They've had good ones looks like to me."

Average: "But they ain't led us anywhere!"

Cornerstone: "But that is not their fault! If one of them gets up and says, 'Do this', one of the Us will sneak up behind him and knock him down and stand up and holler, 'Do that', and then he himself gets knocked down and we still sit in the valley and knock down and drag out!"

A Young Us: "Yeah! Drag Us out, but not White Devils." (aside).

Old Lady: "It's the truth Cornerstone. They say they going to meet this evening to talk about what we ought to do."

Average: "What is the need of so much talking?"

Cornerstone: "Better than not talking! Somebody might say something after while."

(The Young Girl—Sweet—who just came up, speaks): "I want to talk too!"

Average: "What can you talk about?"

Sweet: "Things! Something, father!"

(The Young Man—Finest Blood—who is with them speaks): "I'll speak too."

Average: "Oh you all make me tired! Talk—talk—talk—talk! And the flower is still up on the hillside!"

Old Lady: "Yes and the White Devils are still talking about keeping the Us away from it, too."

(A drum begins to beat in the distance. All the Us stand up and shake off their sleep. The drummer, a short black, determined looking Us, appears around the bushes beating the drum with strong, vigorous jabs that make the whole valley echo and re-echo with rhythm. Some of the Us begin to dance in time to the music.)

Average: "Look at that! Dancing!! The Us will never learn to be sensible!"

Cornerstone: "They dance well! Well!!"

(The Us all congregate at the centre front. Almost naturally, the Young Us range on one side, the Old Us on the other. Cornerstone sits her plump brown self comfortably in the centre of the stage.)

(An Old Us tottering with age and blind comes toward her): "What's it this time, chillun? Is it day yet? Can you see the road to that flower?

Average: "Oh you know we ain't going to get up there! No use worrying!"

Cornerstone (to Old Man): "No it's not day! It is still dark. It is night." (For the sun has gone and purple blackness has lain across the Valley. Somehow, though, you can see the shape of the flower on top of Somewhere. Lights twinkle on the hill.)

Old Man (speaking as if to himself): "I'm blind from working—building for the White Devils in the heat of the noon-day sun and I'm weary!"

Cornerstone: "Lean against me so they won't crowd you."

(An old man rises in the back of the ranks; his beard reaches down to his knees but he springs upright. He speaks): "I want to tell you all something! The Us can't get up the road unless we work! We want to hew and dig and toil!"

A Young Us: "You had better sit down before someone knocks you down! They told us that when your beard was sprouting."

Cornerstone (to Youth): "Do not be so stupid! Speak as if you had respect for that beard!"

Another Young Us: "We have! But we get tired of hearing 'you must work' when we know the Old Us built practically every inch of that hill and are yet Nowhere."

First Young Us: "Yes, all they got was a rush down the hill — not a chance to take a step up!"

Cornerstone: "It was not time then."

(An Old Man on the back row): "Here comes a Young Us who has been reading in the books! Here comes a Young Us who has been reading in the books! He'll tell us what the books say about getting Somewhere."

(A Young Man pushes through the crowd. As soon as he reaches the centre front, he throws a bundle of books and cries): "I'm through! I do not need these things! They're no good!"

(The Old Man pushes up from the back and stands beside him): "You're through! Ain't you been reading in the books how to get Somewhere? Why don't you tell us how to get there?"

The Young Man: "I'm through I tell you! There isn't anything in one of these books that tells Black Us how to get around White Devils."

Old Man (softly—sadly): "I thought the books would tell us how!"

Young Man: "No! The White Devils wrote the books themselves. You know they aren't going to put anything like that in there!"

Yet another Old Man (throwing back his head and calling into the air): "Lord! Why don't you come by here and tell us how to get Somewhere?"

A Young Man (who had been idly chewing grass speaks): "Aw, you ought to know by now that isn't the way to talk to God!"

Old Man: "It ain't! It ain't! It ain't! It ain't! Ain't I been talking to God just like that for seventy years? Three score and ten years—Amen!"

The Grass Chewer: "Yes! Three score and ten years you been telling God to tell you what to do. Telling Him! And three score and ten years you been wearing your spine double sitting on the rocks in the valley too."

Old Us: "He is all powerful! He will move in his own time!"

Young Us: "Well, if he is all powerful, God does not need you to tell Him what to do."

Old Us: "Well what's the need of me talkin' to Him then?"

Young Us: "Don't talk so much to Him! Give Him a chance! He might want to talk to you but you do so much yelling in His ears that He can't tell you anything."

(There is a commotion in the back stage. Sweet comes running to Cornerstone crying.)

Sweet: "Oh—oo—!"

Cornerstone: "What is it, Sweet?"

Sweet: "There's a White Devil sitting in the bushes in the dark over there! There's a White Devil sitting in the bushes over in the dark! And when I walked by—he pinched me!"

Finest Blood (catching a rock): "Where is he, sister?" (He starts toward the bushes.)

Cornerstone (screaming): "Don't go after him son! They will kill you if you hurt him!"

Finest Blood: "I don't care if they do. Let them. I'd be out of this hole then!"

Average: "Listen to that young fool! Better stay safe and sound where he is! At least he got somewhere to eat and somewhere to lay his head."

Finest Blood: "Yes I can lay my head on the rocks of Nowhere."

(Up the center of the stage toils a new figure of a square set middle-aged Us. He walks heavily for in each hand he carries a heavy bag. As soon as he reaches the center front he throws the bags down groaning as he does so.)

An Old Man: "'Smatter with you? Ain't them bags full of gold."

The New Comer: "Yes, they are full of gold!"

Old Man: "Well why ain't you smiling then? Them White Devils can't have anything no better!"

The New Comer: "Yes they have! They have Somewhere! I tried to do what they said. I brought them money, but when I brought it to them they would not sell me even a spoonful of dirt from Somewhere! I'm through!"

Cornerstone: "Don't be through. The gold counts for something. It must!"

(An Old Woman cries aloud in a quavering voice from the back): "Last night I had a dream."

A Young Us: "Dreams? Excuse me! I know I'm going now! Dreams!!"

Old Lady: "I dreamed that I saw a White Devil cut in six pieces—head here, (pointing), body here—one leg here—one there—an arm here—an arm there."

An Old Man: "Thank God! It's time then!"

Average: "Time for what? Time to eat? Sure ain't time to get Somewhere!"

Old Man walking forward: "It's time! It's time! Bring me an iron pot!"

Young Us: "Aw don't try any conjuring!

Old Man (louder): "Bring me a a pot of iron. Get the pot from the fire in the valley."

Cornerstone: "Give him the pot!"

(Someone brings it up immediately).

Old Man (walking toward pot slowly): "Old Us! Do you hear me. Old Us that are here do you hear me?"

(All the Old Us cry in chorus): "Yes, Lord! We hear you! We hear you!"

Old Man (crying louder and louder): "Old Us! Old Us!! Old Us that are gone, Old Us that are dust do you hear me?"

(His voice sounds strangely through the valley. Somewhere you think you hear—as if mouthed by ten million mouths through rocks and dust—"Yes!—Lord!—We hear you! We hear you!")

Old Man: "And you hear me—give me a handful of dust! Give me a handful of dust! Dig down to the depths of the things you have made! The things you formed with your hands and give me a handful of dust!"

(An Old Woman tottering with the weakness of old age crosses the stage and going to the pot, throws a handful of dust in. Just before she sits down again she throws back her head and shakes her cane in the air and laughs so that the entire valley echoes.)

A Young Us: "What's the trouble? Choking on the dust?"

Old Woman: "No child! Rejoicing!"

Young Us: "Rejoicing over a handful of dust?"

Old Woman: "Yes. A handful of dust! Thanking God I could do something if it was nothing but make a handful of dust!"

Young Us: "Well dust isn't much!"

Old Man at the pot: "Yes, it isn't much! You are dust yourself; but so is she. Like everything else, though, dust can be little or much, according to where it is."

(The Young Us who spoke subsides. He subsides so completely that he crashes through the Thin-Skin-of-Civilization. Several of his group go too. They were thinking.)

Old Man at the pot: "Bring me books! Bring me books!"

Young Us (who threw books down): "Here! Take all these! I'll light the fire with them."

Old Man: "No, put them in the pot."

(Youth does so.)

Old Man: "Bring me gold!"

(The Man who brought the Bags of Gold): "Here take this! It is just as well. Stew it up and make teething rings!!" (He pours it into the pot.)

Old Man: "Now bring me blood! Blood from the eyes, the ears, the whole body! Drain it off and bring me blood!"

(No one speaks or moves.)

Old Man: "Now bring me blood! Blood from the eyes, the ears, the whole body! Drain it off! Bring me blood!!"

(No one speaks or moves.)

Old Man: "Ah hah, hah! I knew it! Not one of you willing to pour his blood in the pot!"

Young Us (facetiously): "How you going to pour your own blood in there? You got to be pretty far gone to let your blood run in there. Somebody else would have to do the pouring."

Old Man: "I mean red blood. Not yellow blood, thank you."

Finest Blood (suddenly): "Take my blood!" (He walks toward the pot.)

Cornerstone: "O no! Not my boy! Take me instead!"

Old Man: "Cornerstone we cannot stand without you!"

An Old Woman: "What you need blood for? What you doing anyhow? You ain't told us nothing yet. What's going on in that pot?"

Old Man: "I'm doing as I was told to do."

A Young Us: "Who told you to do anything?"

Old Man: "God. I'm His servant."

Young Us (who spoke before): "God? I haven't heard God tell you anything."

Old Man: "You couldn't hear. He told it to me alone."

Old Woman: "I believe you. Don't pay any attention to that simpleton! What God told you to do?"

Old Man: "He told me take a handful of dust—dust from which all things came and put it in a hard iron pot. Put it in a hard iron pot. Things shape best in hard moulds!! Put in books that Men learn by. Gold that Men live by. Blood that lets Men live."

Young Us: "What you suppose to be shaping? A man?"

Old Us: "I'm the servant. I can do nothing. If I do this, God will shape a new man Himself."

Young Man: "What's the things in the pot for?"

Old Man: "To show I can do what I'm told."

Old Woman: "Why does He want blood?"

Old Man: "You got to give blood! Blood has to be let for births, to give life."

Old Woman: "So the dust wasn't just nothing? Thank God!"

Youth: "Then the books were not just paper leaves? Thank God!"

The Man of the Gold Bags: "Can the gold mean something?"

Old Man: "Now I need the blood."

Finest Blood: "I told you you could take mine."

Old Man: "Yours!"

Finest Blood: "Where else could you get it? The New Man must be born. The night is already dark. We cannot stay here forever. Where else could blood come from?"

Old Man: "Think child. When God asked a faithful servant once to do sacrifice, even his only child, where did God put the real meat for sacrifice when the servant had the knife upon the son's throat?"

Old Us (in a chorus):

In the bushes, Lord!
In the bushes, Lord!
Jehovah put the ram
In the bushes!

Cornerstone: "I understand!"

Finest Blood: "What do you mean?"

Cornerstone: "Where were you going a little while ago? Where were you going when your sister cried out?"

Finest Blood: "To the bushes! You want me to get the White Devil? (He seizes the piece of rock and stands to his feet.)

Old Man: "No! No! Not that way. The White Devils are full of tricks. You must go differently. Bring him gifts and offer them to him."

Finest Blood: "What have I to give for a gift?"

Old Man: "There are the pipes of Pan that every Us is born with. Play on that. Soothe him — lure him — make him yearn for the pipe. Even a White Devil will soften at music. He'll come out, and he only comes to try to get the pipe from you."

Finest Blood: "And when he comes out, I'm to kill him in the dark before he sees me? That's a White Devil trick!"

Old Man: "An Old Us will never tell you to play White Devil's games! No! Do not kill him in the dark. Get him out of the bushes and say to him: 'White Devil, God is using me for His instrument. You think that it is I who play on this pipe! You think that is I who play upon this pipe so that you cannot stay in your bushes. So that you must come out of your bushes. But it is not I who play. It is not I, it is God who plays through me—to you. Will you hear what He says? Will you hear? He says it is almost day, White Devil. The night is far gone. A New Man must be born for the New Day. Blood is needed for birth. Blood is needed for the birth. Come out, White Devil. It may be your blood —it may be mine—but blood must be taken during the (*Turn to page* 28)

THE N. A. A. C. P. BATTLE FRONT

ONE of the first, most persistent and most effective opponents of the Ku Klux Klan in the United States, has been the National Association for the Advancement of Colored People. This opposition of the N. A. A. C. P. to the Klan, even in the Klan's early days, was based upon the best of grounds. For beneath all the professions of a desire to protect America, to safeguard the chastity of womanhood, to uphold morality, the N. A. A. C. P. knew that quite different motives were at work. The N. A. A. C. P. knew that the Klan movement represented the intention to capitalize race hatred; that creed would be incited against creed and race against race for the profit of those conducting the enterprise; and that all the talk about helping to enforce the law was merely a cloak to shield the movements of those cowards who, veiling their faces might commit crimes while the organization might disclaim any responsibility.

Fortunately, during the past few months, we have had an excellent example of the effects of the domination of the Klan. And the demonstration is one which justifies to the utmost the persistent campaign against the Klan and Klan principles carried on by the N. A. A. C. P. This laboratory demonstration in what Klan rule means has been furnished by the State of Alabama, where the Governor and other leading officials were members of the order and where, in consequence, there has been a virtual breakdown of the processes of orderly government and justice, leaving out of discussion ordinary decency and humanity.

OF the intolerable conditions prevailing in the State of Alabama, we are informed by newspapers published in that state by white men. We

Klan Rule

are informed not only of crimes committed by men wearing the regalia of this noble band, of women flogged and of aged Negroes terrorized for the crime of not selling their property for a song; but we are told as well that occasional grand juries, goaded into activity by the desperate state of affairs, have handed down indictments, naming the Ku Klux Klan by name as responsible for the Alabama outrages. The N. A. A. C. P. recently compiled a pamphlet which it entitled "The Recent Record of the Ku Klux Klan". This pamphlet consisted of editorials from two Alabama newspapers the Montgomery *Advertiser* and the Birmingham *News* giving in detail the record of criminality of which the Klan stands arraigned before the nation, outside of Alabama as well as within the borders of that unhappy state.

The evidence presented in that pamphlet could be added to indefinitely. And all of the evidence is furnished by Southern white men, editors of newspapers of repute. An examination of a few of the headlines and news reports in Alabama newspapers of recent date, which are preserved in the files of the N. A. A. C. P. may help to fill out the picture of Klan protection of the sanctity of womanhood and law enforcement. Take for example the following headline, from the Montgomery *Advertiser*, of October 20:

Details of Brutal Lashing
Are Bared by Crenshaw Woman

Whipped in Home While
Gang Held Mother in
Another Room

It is not necessary to give the entire story written by Harold Stephens, Staff Correspondent of the Montgomery *Advertiser*. Just a brief extract will testify to the high regard for womanhood of the members of the noble Klan:

"They threw her bodily across the bed. Masked men held her feet and hands. A Klansman, catching the bottom of her skirt, pulled it up around her waist. And another, wielding a leather strap, dealt blow after blow across the naked flesh.

"After the whipping she was taken back to the front room where her mother had been held in a chair. For a number of minutes, a good while, she said, the Klansmen remained in the room. They still accused her of going with the man, and when she argued, one of them struck her with his hand across the face.

"'Give her some more, she ain't had enough', a voice in the crowd shouted. But the others thought differently and in a little while all left the house and climbing into their cars, rode away."

ANOTHER case of law enforcement by the noble Klan is outlined in the following dispatch to the New York *Times* of July 14, 1917, reading somewhat as follows:

New Flogging Case
Bared in Alabama

Negro Forced to Sell His Farm
Far Below Its Value, He
Tells Sheriff.

Five Florence Arrests

Two Women and Three Men Are
Accused of Having Severely
Beaten Mrs. Slay.

Lest it be thought that these cases of chivalry to womanhood and law enforcement by terrorizing Negroes into

N. A. A. C. P. Popularity Contest

Isabel Hart	*Mary Van B'ake*	*Lena Eldridge*	*Geraldine Davis*	*Fannie Pierce*	*Elnora Askins*
3rd prize	*2nd prize*	*2nd prize*	*1st prize*	*1st prize*	*4th prize*
Arkansas City, Kan.	*Plainfield, N. J.*	*Arkansas City, Kan.*	*Arkansas City, Kan.*	*New Haven, Conn.*	*New Haven, Conn.*

selling their land below its value, are occasional, we may refer to the despatch to the New York *Herald-Tribune* of October 5, quoting Charles C. McCall, Attorney General of the State of Alabama. Mr. McCall announced that he had evidence sufficient to indict at least 80 persons for flogging in one county, Crenshaw County. He said further: "With one exception, in every flogging of which I now have evidence, the crime was committed by men wearing the robes of the Knights of the Ku Klux Klan. Whether or not these floggings were engineered by the order in an official way, I am not prepared to say".

THE list of headlines in this connection could be added to indefinitely. For example:

(*New York Times, Aug.* 22.)
Alabama Girl Flogged

Kept Outrage Secret For a Month
Fearing Death Threat.

(*New York Times, Aug.* 10)
Man of 61 Is Flogged

Another Outrage by Masked Band
Revealed in Alabama

(*Birmingham News, Aug.* 2)
Orphan Tells How Hooded and
Robed Men Tied Him
Tree for Lashing

(*New York Times, Nov.* 3)
Negro Flogged to Death

Three Alabamans Are Indicted On
Charge of Killing Him

(*Montgomery Advertiser, Nov.* 1)
Mob Terrorizes Negro

Appeals To McCall for
Protection in Colbert
County

Man and Mother Who Own Property in Shoals City Warned
to Leave County Before
November

To date the Klan-elected Governor of Alabama, the Hon. Bibb Graves, has said no word concerning the conditions which are making the name of his state a stench in the nostrils of the civilized world. Not alone the Governor is involved. The *Alabama Journal and The Times,* a newspaper published in Montgomery, reports in an editorial on November 15, that Thomas Heflin, United States Senator, did not scruple to appear at a meeting and submit to introduction to his Montgomery audience by George H. Thigpen, state superintendent of insurance. Thigpen was appointed by the Klan Governor, who despite his oath to tell the truth to a local grand jury, later announced that he would have refused to give information to that jury concerning a Klan officer because to do so would have violated his oath to the Klan. This klansman, like others, who inveigh against the danger to America from foreign domination, religious or secular, are nourishing in our midst a form of domination immeasurably more menacing and dangerous to everything that gives the name of America any significance in the world.

THE brutal ignorance, the criminality, the cowardice and hypocrisy that inform the Klan and its membership have been sufficiently demonstrated by events not alone in Alabama, but in Indiana, and the revelations in Pennsylvania as well. The campaign of the N. A. A. C. P. against this monster, has been one simply and solely of publicity. It has been felt that once the nature of the Klan and its doings were known, that organization must be relegated to the criminal and lawless elements in the population. Membership in it or sympathy with it on the part of any self-respecting citizen of this country has become impossible.

Its attitude toward the Negro is indicated not merely by the Alabama brutalities, but by the published confession that the Klan sponsored the bills, introduced last year in a number of northern states, which would have prohibited marriage between persons of Negro ancestry and those of white ancestry. The N. A. A. C. P. was able to defeat every one of these bills. But so long as the Klan spirit survives in this country such attempts will be made. And it behooves every colored man and woman in the United States, to support the N. A. A. C. P. in its fight against the most dangerous threat against the American ideal that has ever been made, the un-American Ku Klux Klan.

H. J. S.

Victory in Gary

COLORED people in the United States need not accept flagrant discrimination on the basis of color, if they will unite in opposition to it. This is conclusively shown by the victory against the attempt to segregate colored students in the Emerson High School of Gary, Indiana. It will be remembered that Indiana is a state which has been dominated by the Ku Klux Klan. And that white students of the Emerson High School in Gary went on "strike" to bring about the exclusion from their school of the colored students who had been studying there. And that the city council abjectly bowing to this mob expression of the Jim Crow spirit passed an ordinance appropriating $15,000 for a "temporary" building to house the colored students. All this happened late in September.

At this point the N. A. A. C. P. stepped in. The President of the Gary branch, John W. Russell, retained colored attorneys to fight the attempted Jim Crowing of the colored students. Mass meetings were held and William Pickens, Field Secretary of the N. A. A. C. P. went to Gary to help organize the fight. The Board of Directors in meeting in the National Office of the Association appropriated $500 to be used in this struggle for the American principle of equal opportunity and fair treatment regardless of color in American schools. R. L. Bailey, of Indianapolis, was asked as representative of the National Office, to cooperate with the four attorneys retained by the Gary branch: Messrs. F. Lawrence Anderson, Charles H. Mason, C. L. Carroll, and Edward McKinley Bacoyn.

THE attorneys, backed by the solid public sentiment of the colored population of Gary, led by the able and enthusiastic officers of the local N. A. A. C. P. branch, went to court and procured a restraining order which, on November 7, was continued in the form of a temporary injunction restraining the city council from spending the taxpayers' money in this fashion. Hearing on this injunction was set for December 12 and it was freely predicted by N. A. A. C. P. attorneys that the defendants would never let the matter come to court trial because they knew the weakness and illegality of their position. And, in fact, on November 18 a white daily in Gary quoted Mayor Floyd E. Williams of Gary as saying that he was convinced the appropriation of $15,000 for a segregated school was illegal and that it would be a waste of money to try to combat the injunction procured by the N. A. A. C. P.

James Weldon Johnson, the Association's Secretary, being in Gary, reported by letter that on the night of Monday, November 21, the city council, urged to this action by the Mayor, had passed on first and second readings a resolution rescinding its appropriation for a segregated school; and that there was every likelihood that the resolution would finally be passed on third reading at the next meeting of the Gary city council, the first Monday in December.

During the course of this struggle the opposition stopped at nothing in order to hinder the N. A. A. C. P. in its efforts. Baseless and mendacious charges were even distributed throughout the (*Turn to page* 30)

THE POET'S CORNER

Stars in Alabama

By JESSIE FAUSET

IN Alabama
Stars hang down so low,
So low they purge the soul
With their infinity.
Beneath their holy glance
Essential good
Rises to mingle with them
In that skiey sea.

At noon
Within the sandy cotton-field
Beyond the clay, red road
Bordered with green,
A Negro lad and lass
Cling hand in hand,
And Passion, hot-eyed, hot-lipped,
Lurks unseen.

But in the evening
When the skies lean down,
He's but a wistful boy,
A saintly maiden she.
For Alabama stars
Hang down so low,
So low they purge the soul
With their infinity.

When Sampson Sings

By J. E. McCALL

BLACK SAMPSON is a singing man;
He's blind and big and strong.
A steel guitar is in his hands,
And in his mouth, a song.

He shuffles up and down the streets,
Led by a little child;
His voice is vibrant, deep and loud,
Like the sea when the winds are wild.

There's sunshine, laughter, pain and tears,
In the songs black Sampson sings—
The slave's sad wail, the warrior's shout,
And the laughter of rippling springs.

There's something in his voice that clings,
Like Ethiopia's arms,
Which holds the strength of Pyramids,
And great Sahara's charms.
When Sampson sings he holds the throng
With the spell of his magic bars,
Which thrill like the sound of tom-tom drums,
On the Congo, under the stars.

TWO SONNETS TO YOUTH

By MARJORIE MARSHALL

To a Brown Boy — Singing

THE song of life had flown as days have flown,
In chaos time forsook its godly throne;
And we perceived as through a storm rent sky
The land of thy creation, form on high.
Perceived your darksome pines that moaned and soared,
Your wingéd birds whose brilliant colors poured
Like molten gold, through shadowed paths of blue,
That sank in cool lush notes of forest dew.

All this we saw as earth's forbidden screen
Drew back, from vistas seen but in a dream;
And favored us to look upon the one
Creation, of her treasured god-born son.
Then lest a mortal know eternal peace,
Earth snapped a band around her masterpiece.

To a Dark Dancer

WITHIN the shadow of the moon you danced,
Or postured in the light of crystal stars
Your dark flame-beauty challenging a glance,
You flung a sob-caught laugh and leaped afar
Into the arms of night, with upturned face
That mocked the waning beauty of the moon,
Its fragile curves, which lacked your Nile-born grace
Which made the tom-toms beat, the senses swoon.

You dance no more upon the silvered sand
With streaming midnight hair and panting breath,
But lie in peace while gold and jeweled bands
Adorn your wrists, and silks caress your breast;
For you are dead and even as I wait
The desert moon has veiled its pale-gold face.

The Mother o' Dusk and Her Babe

By FENTON JOHNSON

I LOOK and that I see appeals to me
As does the manger Babe to Christian man,
For she who mothered long another's brood
Upon her lap in rapture holds a child
That came from deep travail to claim her love.

Upon its lips she prints a deathless kiss
And holds against her breast its trembling form
And through the night she croons a strange old song
That tells the world, "Behold, I have my own."

For she is mother now, that once was such
A cruel world with jibes derided her
And asked her, "Where are those you brought to light?
Where all those hopes you said were yours to give?"

I hear this turbaned mother plead, "O world,
My hopes have shaped themselves in flesh o' brown
And all my deeds have given light to eyes
That grasp its infant hour of wonderment.
Take now my suckling, let it live for thee
And when its manhood breaks its spirit's bound
It shall defend thee, succour thee and love
The good that through the ages thou hast served."

And when the child in sleep would close its eyes
This strong young mother lifts with tenderness
This proselyte to all the joys and woes
An ancient world would give to test its own
And lays it snug within its trundle bed
And lets the moonlight play upon its form.

To One Who Thinks of Suicide

BLANCHE TAYLOR DICKINSON

SOMETIMES it seems that only cowards live
With weighted hearts each day;
It seems braver far to take life up and go
A solitary way.
It seems a self reliant soul should know
When life has palled,
And win applause for surprising God . . .
Going in . . . uncalled.

Poor vain, gallant hero,
If the journey ended at the grave
I would cheer you . . . or perhaps I'd go
And wear the laurels of the brave.

But no! I rather choose to stay
And trust the clouds to blow away.
I'll blink and peer through fog of doubt
Until God blows my candle out. . . .

ALONG THE COLOR LINE

PERSONAL

¶ Mrs. Callie Brant Atwater, wife of the editor of the Rome, Ga., *Enterprise,* died recently at Rome. Mrs. Atwater was a graduate of Scotia Seminary, Concord, N. C., and did much social work in her community.

¶ Arthur R. Neckles, a well-known colored physician of St. Vincent B. W. I., is dead at the age of 29 years. In 1920 Dr. Neckels was graduated with the M. D. degree from Guys Hospital, London.

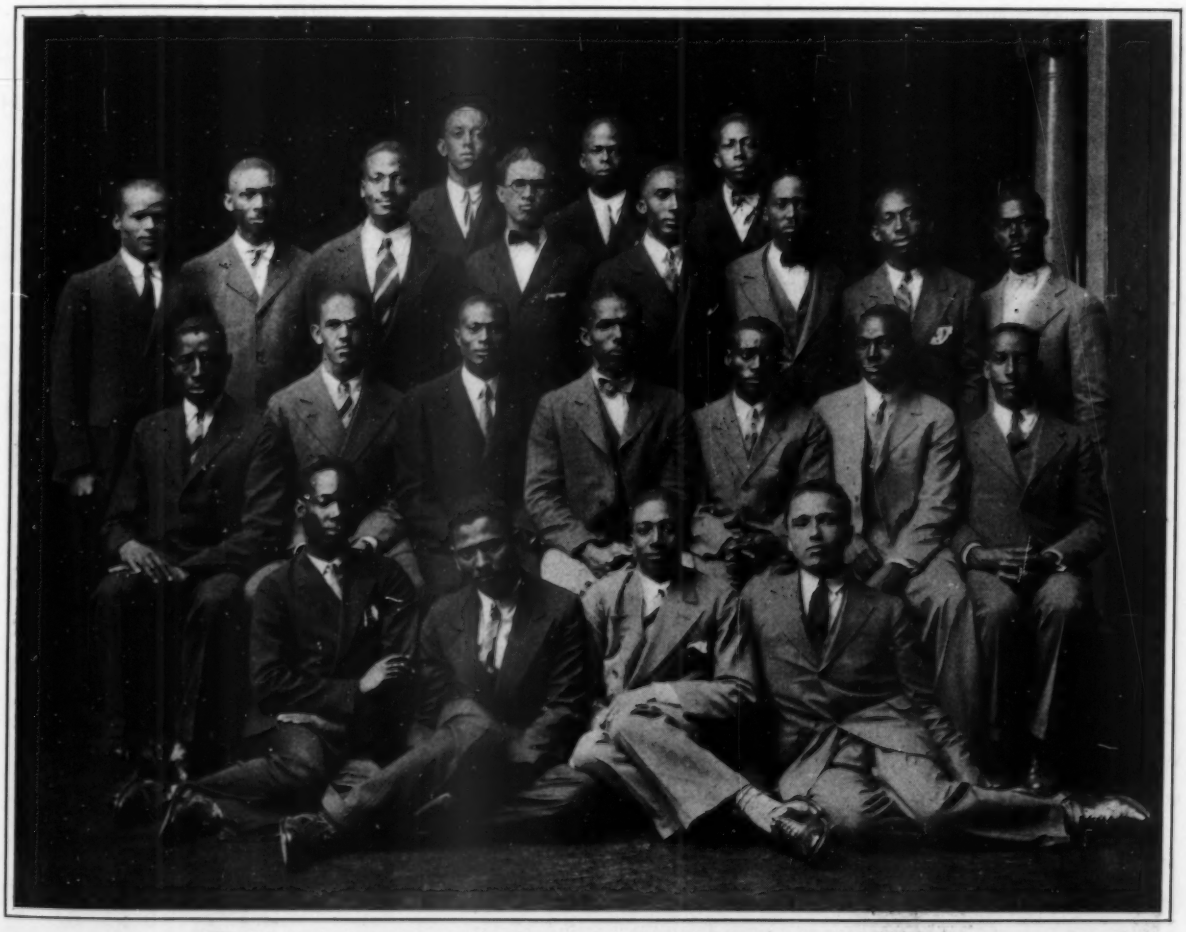
¶ Dr. Ernest Lyon, of Baltimore, Md., who is the Liberian Council General in the United States, was a delegate to the recent International Radio Telegraph Conference which was held in New York City and Washington, D. C.

¶ Ephraim N. Dent, who died recently at Louisburg, N. C., was born at Warrenton, N. C., 76 years ago. He was educated at Biddle and Cornell Universities and taught over fifty years in North Carolina. He served for twenty years as principal of the Louisburg graded school.

¶ Miss Gwendolyn Bennett, former Howard University teacher, and Aaron Douglas, art critic of THE CRISIS, are the recipients of two art scholarships of $1200 each from the Barnes Foundation, Marion, Pa. They are taking a specialized course in picture analysis.

¶ Mrs. Harriet Thompson, who spent one-third of the 106 years of her life in slavery in Virginia, died recently in Rochester, N. Y. Mrs. Thompson was born near Culpepper, Va., and served on a plantation until the close of the Civil War.

¶ When the convention of the National Council of Women met in New York City early in December, Mrs. Mary McLeod Bethune, president of the Bethune-Cookman College, represented the National Association of Colored Women.



The Student's Committee at Hampton, Expelled and Suspended for their Protest

Bottom Row: Cyril W. Stephens, Evan T. Wood, Claud J. Amis, C. Orin Jeffries. Second row: Denton Johnson, Robert A. Coles, Jr., William A. Willie, Alfred V. Moore, John Casey, Lee A. Valentine, Fleming R. Waller. Top Row: J. Llewelyn Houck, E. A. Mebane, Rudolph B. Renfrow, J. T. Eugene Henderson, Roger Laws, G. James Fleming, Stephen Mims, Howard Rollins, Saul Perdue, Theester Coleman, Cecil Spellman.

¶ Jesse Lawson died recently at Washington, D. C. Mr. Lawson was born in Maryland in 1856 and was graduated from Howard University with the A. B. degree in 1881 and the degree of LL.B. from the same institution in 1884. He served as law examiner in the Pension Office for 44 years.

¶ Thomas A. Long, a professor in the department of sociology and economics at Johnson C. Smith University, received the M. A. degree in the department of philosophy at Columbia University in October.

¶ After 31 years of service, William M. Smith, the first Negro mail clerk in Minnesota, was retired from the Minneapolis post office recently.

¶ Miss Marie C. Mayberry, a student at Wichita Municipal University, is the first colored girl to be appointed a member of the Regional Field Council of the Y. W. C. A. Rocky Mountain Conference. This region includes seven states.

¶ Miss Marita O. Bonner of Roxbury, Mass., was among the prize winners of the 1927 Rodman Wanamaker Contest for Negro Music.

¶ James T. Phillips, a colored attorney of Pasadena, Calif., has recently been unanimously elected to membership in the Pasadena Bar Association. Mr. Phillips is the only Negro member.

¶ Ferdinand Motley, Negro tenor of Philadelphia, Pa., and founder and director of the Motkin School of Music, was soloist for the Music Department of Teachers' College, Temple University, which broadcast S. Coleridge Taylor's "Hiawatha's Wedding Feast" recently from the Wanamaker store.

¶ During the past 12 years, T. C. Windham of Birmingham, Ala., and Chicago, Ill., has constructed buildings costing more than $10,000,000. Mr. Windham is responsible for the financing and construction of the National Baptist Publishing House of Nashville, Tenn., which cost $600,000; he recently organized the Acme Finance Corporation of Birmingham, Ala.

¶ A prize play contest terminating in November, to encourage young Negro writers of North Carolina to direct their efforts toward play writing, was fostered by the N. C. Negro Teachers Association. Miss Thelma Duncan won first prize, Melvin Green, second and Miss Violet C. Thomas, third.

¶ Florence Mills, well-known comedian and dancer, died recently in New York City. Miss Mills, who was born 32 years ago at Washington, D. C., first became prominent on the stage with the "Tennessee Ten" in 1916. Later she played leads in "Shuffle Along" and "From Dixie to Broadway". In London and Paris with her "Blackbirds" she received the plaudits of the critics who said that Miss Mills had great talent irrespective of race or color.

¶ Tiger Flowers, former middleweight boxing champion of the world, died recently in New York City. Flowers, who was born 32 years ago in Atlanta, Ga., won the middleweight title in a 15 round decision bout in February, 1926 from Harry Greb. He lost the title on a questionable decision to Mickey Walker in December of the same year. Walker was to defend his title in a bout with Flowers within a few weeks.

¶ J. D. Burton, field secretary for the Alabama Commission on Interracial Cooperation, held a series of interracial conferences in Birmingham early in November.

¶ Edward Silvera of Lincoln, Pa., won the second prize in poetry in the CRISIS contest for 1927.

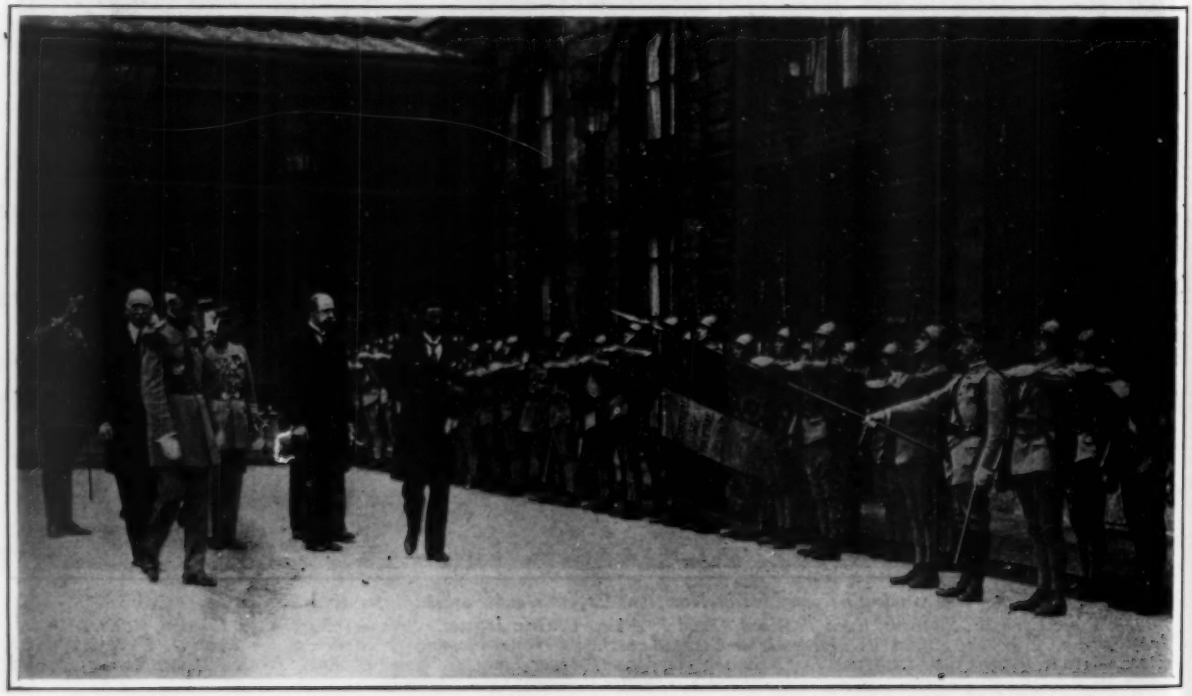
¶ John B. King of New York City was elected president of the student body of Maxwell Training School of that city recently.

¶ Bud Francis, a 13 year old colored boy of Robinson, Miss., saved 3 Negro babies from drowning recently. It is being urged that Bud receive the Carnegie medal.

¶ Andrew J. Allison, first Alumni Secretary of Fisk University, received the B. S. degree from Fisk in 1913. Since then he has been assistant principal and later principal of the Albany Normal School, Albany, Ga., Director of the War Time Activities under the War Camp Community Service in Norfolk, Va., and Nashville, Tenn., and Industrial Secretary of the New York Urban League.

¶ Miss Anna Gray of Providence, R. I., a junior at Boston University, has attained the distinction of being the first colored girl to serve on the student governing board of the University.

¶ Miss Helen N. Jackson, of Minneapolis, Minn., a senior at the University of Minnesota, is the first colored



The French Army at Elysée Palace Greets the President of Liberia

girl to be elected to the Big Council of the Y. W. C. A. at the University. In her junior year Miss Jackson was elected to the Minnesota chapter of Phi Beta Kappa.

¶ Paul Robeson with Lawrence Brown as accompanist, is on an extended concert tour of Europe, and made his Paris *debut* early in November. His program of spirituals have met with great success.

MEETINGS

¶ A conference on the teaching of the sciences in colleges for Negroes was held at Talledega College, Ala., early in November. St. Elmo Brady, professor of chemistry at Fisk University, Dr. M. O. Dumas of Washington, D. C. and John Hope, president of Morehouse University, were among the principal speakers.

¶ The Association for the Study of Negro Life and History met recently in Pittsburgh, Pa. Programs to promote the collection of sociological and historical documents, the publishing of books on Negro life and history and the study of Negro life and history through clubs and schools were discussed. Carter G. Woodson, Director of the Association, Garnet C. Wilkinson, Assistant Superintendent of Schools, Washington, D. C., John W. Davis, President of West Virginia Collegiate Institute, Charles S. Johnson, of New York, and P. B. Young of Norfolk, Va., were among the speakers.

¶ A miniature Pan-African Congress and inter-racial educational meeting were held at Portland, Ore., in November. Mrs. E. D. Cannady had charge of the meeting.

¶ In November the Kentucky Interracial Commission held its 8th annual interracial conference in Louisville. A program to further the progress in race relations in Kentucky was adopted.

EDUCATION

¶ Twenty-five students of the University of Michigan met in a restaurant in Ann Arbor last June. They were members of the Negro-Caucasian Club and their guests, including Christians, Jews, Mohammedans, Brahmans and Agnostics and five members of the University faculty. The Dean granted this club only "temporary" recognition. It has brought to Ann Arbor such speakers as William Pickens, Norman Thomas, Paul Blanshard, A. Philip Randolph, Roger Baldwin and various professors of the university. The club sent representatives to listen to the Sweet trial. Literary men and teachers, like Kelly Miller, Jean Toomer and Alain Locke came to speak. The aim of the club is to encourage a spirit of friendliness and fair-mindedness between the races and to study and discuss the problems of race relations. The club wants to see other such organizations throughout the country.

¶ Courses of collegiate grade leading to the B. S. degree have recently been inaugurated at Tuskegee Institute, Ala., in Agriculture, education and home economics.

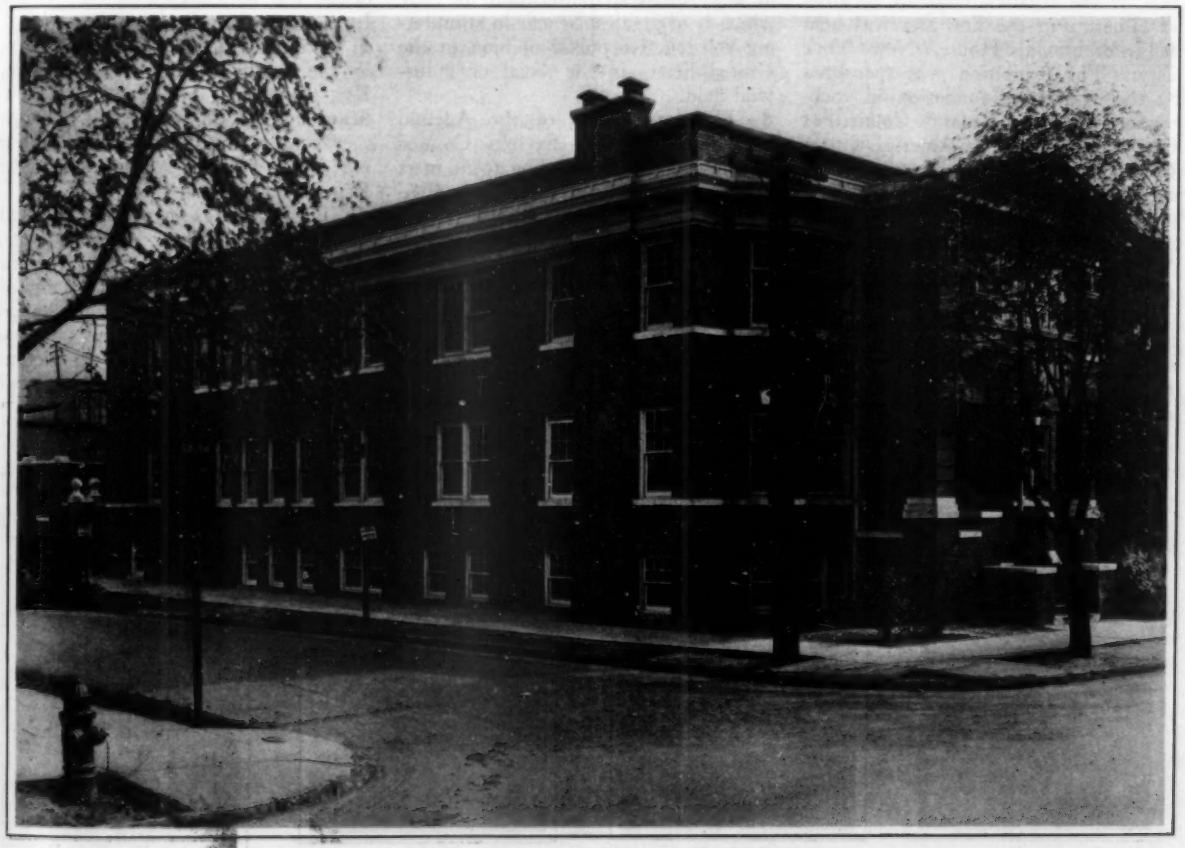
¶ The sixtieth anniversary of Morgan College, Baltimore, Md., and the twenty-fifth anniversary of the presidency of John O. Spencer, was celebrated December 2.

¶ "Sixty Yesteryears", a pagean: commemorating the sixtieth anniversary of the founding of Talladega Col lege, was presented by the Talladega College Little Theater Players on November 14.

¶ It is interesting to note that a group of students whose parents attended Atlanta University, has been organized at Atlanta for over two years.

SOCIAL PROGRESS

¶ Zion M. E. Church, Rochester, N. Y., celebrated its centennary early in November. Harriet Tubman, an escaped slave who spent several years in underground-railway work, was intimately connected with the growth of this church. Zion is planning to erect



Dunbar Memorial Hospital, Detroit, Mich.

Krigwa Prize Winners, 1927

Miss Mae Cowdery *Mrs. Jeannette Norman* *Roscoe Wright* *Miss Eulalie Spence* *Miss Edna Heard*

a $35,000 church school building which will serve as a recreational center for colored people.

¶ The business and professional men of Columbus, Ohio, recently formed the Columbus Business Association with the following program in view: to increase the patronage of the business institutions; to maintain their efficiency; to develop and foster new enterprises among colored people; and to open new avenues of employment and improve the general economic condition of colored citizens.

¶ From January 6 to 15 an exhibition of the creative work of Negroes of America in the fine arts was held at International House, New York City. The exhibition was sponsored by the Harmon Foundation in cooperation with the Federal Council of Churches of Christ in America.

¶ The merger of the Solvent Savings and Fraternal Savings Banks of Memphis, Tenn., with a capital of over $1,500,000 gives Memphis the largest Negro bank in the South.

¶ An estimate of the property loss to colored people, caused by the recent tornado at St. Louis, Mo., has been set at $2,250,000.

¶ The Negro division raised a total of over $7,749 during the annual charity drive in Kansas City, Mo.

¶ The total assets of the Binga State Bank, Chicago, Ill., at the close of its fiscal year, were $1,704,792.41.

¶ Two awards for constructive activity in social, civic or industrial fields, amounting to $1,500, were announced recently by the Harmon Foundation. The sum of $1,000 with a gold medal will be awarded to an individual who makes a distinct contribution to welfare work in the United States; and $500 with a gold medal will be given to the author of that article appearing in any American publication in 1927 which is of greatest benefit in stimulating constructive public opinion in the United States in the social or industrial field.

¶ The total assets of the Adelphi Building, Loan and Savings Co., of Columbus, Ohio, according to its most recent financial statement are $51,-069.16.

¶ The New England People's Finance Corporation, New London, Conn., recently established to operate an industrial banking business, has an authorized capital of $50,000.

¶ The United States Civil Service Commission has announced that the Veterans' Bureau Hospital at Tuskegee, Ala., is in need of laboratorians in bacteriology and roentgenology and that applications for the positions will be received until January 7. It will be the policy to select colored eligibles for appointment when available. For further information address the United States Civil Service Commission, Washington, D. C.

¶ "Theses and Dissertations", a bulletin containing 568 theses representing the compilation of the academic efforts of Chinese students in the United States, written by Chinese students, has been issued by the China Institute in America.

¶ According to the registration figures in the recent election at Louisville, Ky., there were 34,489 white Republicans and 34,150 colored. Although they comprised almost one half of the party, not a single Negro ran on the Republican ticket.

¶ The lynchings in 1927 have been 16 in number, 15 Negroes and 1 white, all men. The accusations against the Negroes were: murder and attempted murder, 8; rape, 5; beating a board bill and improper relations with a white woman, 1. One of the victims was saturated with gasoline and

Edward L. Silvera, page 16

Miss Helen Jackson, page 16

Miss Marie Mayberry, page 15

John B. King, page 16

Josephine Baker, Saleswoman for Charity at the Gallery LaFayette, Paris

burned alive; the body of another was burned after death. The lynching states for 1927 are: Mississippi, 4; Arkansas, 3; Tennessee, 3; Florida, 2; and 1 each in Texas, Missouri, North Carolina, and Kentucky.

¶ Lynchings have occurred as follows in five year periods: 1889-93, 839; 1894-98, 774; 1899-1903, 543; 1904-08, 381; 1909-13, 362; 1914-18, 325; 1919-23, 301; 1924-27 (4 years), 84.

POLITICAL

¶ Fred R. Moore, colored editor of the *New York Age,* was elected alderman of the 19th district of New York City during the recent elections. Mr. Moore was a victor over his white democratic opponent by a plurality of over 1,200 votes.

¶ R. S. Wilkinson, colored president of the State Agricultural and Mechanical College, Orangeburg, S. C., is a member of the Special Advisory Committee composed of nine members, to make a survey of land-grant colleges in the United States. The committee includes the Secretary of the Interior and the Secretary of State.

¶ For the first time in the history of Detroit a colored man was elected to the city common council when George H. Green, candidate from the ninth ward, was elected.

AFRICA

¶ The appeal brought against the decision of the Supreme Court of British Honduras making the gift of Emmanuel Morter of Belize, to the U. N. I. A. illegal, was dismissed recently by the Judicial Committee of the English Privy Council.

¶ J. B. Danquah, B.S., L.L.B., Ph.D. from the University of London and John Stuart Mill scholar of the Inner Temple, returned recently to Africa after a six year sojourn in England.

¶ A program of Nigerian music composed and arranged by E. Kunkayo Phillips, organist and choirmaster of the pro-Cathedral at Lagos, was rendered in the St. George's Church, Perry Hill, London, recently. Mr. Phillips was present and took part in the presentation of the music.

¶ Clements Kadalie, native labor leader of South Africa, has returned to South Africa after a tour of Europe, where he has been seeking to obtain cooperation between the white workers of Europe and the native workers of South Africa.

¶ Before their departure for home, President and Mrs. King of Liberia, were entertained by Hon. Charles E. Cooper, Consul-General of Liberia, at a dinner at the Adelphi Hotel, Liverpool, Eng. Many distinguished people were present.

¶ Dr. Bankole-Bright, M.L.C., of Sierra Leone, who made an address in London on the Sierra Leone Assessors Ordinance, returned to Africa recently. His three children are in England studying.

¶ A case which has aroused much attention in Rhodesia is that of John Meikle, former member of the legislative council, who has been convicted and sentenced to 15 months at hard labor, on a charge of assault on a native servant whom he suspected of theft. The boy, whom he tied up in a stable and then branded with hot irons, was left in the stable for 24 hours and on the following day was again branded. The boy has recovered.

¶ The International Institute of African Languages and Cultures, founded last year, and located at London, is steadily receiving increased support and is extending its activities. The institute recently issued its first publication, a brochure on "Practical Orthography of African Languages" and the first number of the institute's journal, "Africa", was published in November.

¶ Additional ruins have been discovered near Zimbabwe, South Africa. The ruins of Zimbabwe in the district of Southern Rhodesia were first discovered in 1860. Their age is a matter of dispute, some authorities claiming they are of great antiquity and others that they belong to the 14th or 15th century.

¶ The Executive Counsel of the African National Congress, has been trying to test the ordinance of Johannesburg, which prohibits natives from driving motor cars unless the cars are owned by colored men.

¶ Portugal has been investigating the treatment of natives in Mozambique and Angola.

¶ The native administration act of 1927 has come into operation in the Union of South Africa and seeks to banish any person "who attempts to promote the feeling of hostility between natives and Europeans". It is aimed to stop agitation for native rights.

EGYPT AND EAST AFRICA

¶ The Wafd parliamentary party has chosen Mustafa Nahas Pasha as successor of the great Egyptian leader Zaghlul Pasha who died recently.

¶ After a long struggle the Italians announce that they have finally subdued the revolt in Italian Somaliland.

¶ Persian ruins have been discovered at Gedi near Mombasa in East Africa. They probably date from 1000 A.D. when a ruling prince from Shiraz arrived from Persia and made numerous treaties with the Negro rulers along the coast. There arose several great cities at Kilwa out of the resultant Persian-Negro civilization.

¶ The Right Honorable L. S. Amery, English Secretary of State for the Dominions, has been visiting in South Africa. In Negro Basutoland he was received by the white commissioner, the Paramount Chief Griffith and other chiefs. Mr. Amery also visited the protectorate of Bechuanaland.

THE BROWSING READER

Cullen's "Caroling Dusk", Lock and Montgomery's "Plays of Negro Life" and other books.

COUNTEE CULLEN'S "Caroling Dusk", (Harpers', $2.50), is the fourth anthology of Negro American poetry to appear in the last five years. The others were: James W. Johnson's "Book of American Negro Poetry", (1922); Robert T. Kerlin's "Negro Poets and Their Poems", (1922); and White and Jackson's "Anthology of Verse by American Negroes", (1924). It is astounding to find so little duplication. Of the poets represented in Cullen, twenty-eight are not mentioned by Johnson, chiefly because they had not begun to write, while many of the poems in Cullen are later works of the older poets. This points to a virility and new birth of Negro literature. As the author says: "This anthology, by no means offered as *the* anthology of verse by Negro poets, is but a prelude, we hope, to that fuller symphony which Negro poets will in time contribute to the national literature and we shall be sadly disappointed if the next few years do not find this collection entirely outmoded". The editing is delicately and discreetly done and the self-written biographies add much to its charm.

Alain Locke and Montgomery Gregory have edited "Plays of Negro Life", (Harpers', $5.00), which supplies a wide demand. The authors were associated in pioneer work in dramatics at Howard University some years ago. Mr. Locke says in his introduction: "This anthology garners the yield of this experimental and ground-breaking decade as far as the one-act play is concerned, and in that form, which has been the bulk of the recent development, presents the worthwhile repertory of the Negro Theatre to date. Here really is a new province in our national literature. From opposite approaches, there has been a notable collaboration between the Negro play-wright attempting, on the one side, to advance Negro drama as such and to provide the talent of the Negro actor with a fit vehicle and a native medium and, on the other side, the quest of modern American realism for new material and a deeper, firmer grip upon the actualities of American life. Half the plays in this volume represent one wing of this advance, and half, the other".

Among the writers represented are the white O'Neill, Torrence and Green, while among the colored are Wilson, Matheus, Spence, Toomer, Richardson and Johnson. The editing and proof reading in this volume leave something to be desired. There are many obvious slips.

Aaron Douglas has decorated both these volumes with his usual arresting skill.

The fourth edition of Woodson's "Negro in our History", (The Associated Publishers, 1927), is a mighty volume of 616 pages; too large by far for a school text book, but excellent for college and home reference. It has become the best handy encyclopedia of the Negro in America that one could buy.

Walter Fleming's history of the "Freedmen's Savings Bank", (University of North Carolina Press, $2.00), is a story of philanthropy and fraud told by a man who is no friend of Negroes but more than willing to expose with dispassionate impartiality this disgraceful episode. No Negro should be ignorant of these facts. Steiner and Brown's study of the "North Carolina Chain Gang" from the same press, ($2.00), is an excellent detailed study of local crime and punishment. It is depressing but ought to form a basis of intelligent reform.

W. E. Walling's "The Mexican Question", (Robins Press, $2.00), defends this true thesis: "If we intervene or interfere in Mexico the world will conclude that America's foreign policies are to be made henceforth by the business interests and that the people have either been mastered or have voluntarily abdicated. From that moment every nation would be on its guard against us and ready to combine and use every means to prevent further encroachments and the further aggrandizement of American capital. Already the economic rapprochement of France and Germany is largely accounted for, as the German Foreign Minister Stresemann, pointed out in his Nobel Peace Prize speech, by the desire of these European nations 'to defend themselves from oppression and absorption' by this new extra European Power.

"That way madness lies."

W. E. B. D.

IN THE MAGAZINES

SLOWLY and surely the ideals of the South have seeped into Indiana. The *Literary Digest* for October 22 carries a short résumé of "The Gary School Strike" in which 1400 white high school students rebelled against the presence of 24 colored ones. The attitude at Gary, the article states, is no better than the heathen caste system of India and should not be treated as an insentient prank of school children but as a sinister adult movement motivated by the Ku Klux Klan.

Ernestine Rose writes on "Books and the Negro" in the *Library Journal* for November 1. As a study of the relation of the library to the colored reading public, the article is not particularly sagacious. The Harlem public library, situated in the heart of New York City's black belt, Miss Rose says, caters to college students, research workers, anthropologists and sociologists. The author believes that the Negro is helping to settle his problem by getting more and better information about himself.

The *Yale Review* for October carries "Africa in the 20th Century" by Evans Lewin. It is a plea to America to put her finger too into the African pie and pull out a plum. Africa, says Mr. Lewin, especially in the tropical portion of the continent, with its vast undeveloped resources, stands open for the exploitation of the world.

James Weldon Johnson in *Century* for November discusses the motives behind "The Practices of Lynching". Lynching, he says, can no longer be laid to the alleged criminality of the Negro; it is a relic of slavery and is a manifestation of the attitude of the stronger race toward the group it desires to control. This has been proven time and again when the causes of a horrible mob murder have been revealed. "What did the 'darky' do?" "My God, man, *he went to the front door* and asked Mrs. Smith for a drink of water!"

The "Our Rostrum" section of the November *Forum* carries "Notes on the Negro", a letter written by Roark Bradford, a Southerner who has not been influenced by Chapel Hill. Mr. Bradford divides the race into three groups: the "nigger", or, in more defining form, the laborer; the "colored person", who is not insensible to the injustices heaped upon him, but who is incapable of (*Turn to page* 30)

THE FAR HORIZON

THE LITTLE DEAD BLACKBIRD

THE London *Evening News* publishes an interview with Florence Mills' London manager:

"Florence Mills, who was born under a dancing star, will dance no more. That sudden, dazzling smile of hers, which had always a hint of pathos about it, that impish face and smooth, shining-black hair, those slender limbs that moved instinctively to rhythm—they will not charm any audience again. She is dead, a genius of thirty-two.

"Somehow the news of her death in New York does not surprise one as perhaps it should. As one remembers her—and how she conquered London in 'Blackbirds'—it is the note of tragedy that comes clearest, a touch of sadness which tinged everything she did.

"In her gayest song there was that haunting undertone. Always, everywhere, she was conscious of the tragic fate of the Negro race.

* * *

"My last memory of her, before she left England, is of riding with her on one of her secret rides of charity around London.

"It was midnight. She leaned back in a corner of the great car, huddled in a coat so big that only her eyes showed, gleaming. Her Negro husband—cheerful, careless U. S. Thompson—sat beside her. We drove along the Embankment.

"At every seat, with its pathetic array of human wreckage, we stopped. She pressed money into her husband's hand. He stepped out, and gave it to those men and women without a word.

"And so, silently, we drove on.

* * *

"She danced for her race. She sang and acted and lived for her race.

"She wanted to spur on her people by example," said Mr. Cochran, today. "She proved that she herself was a great genius, and she urged her race to rise.

"I cannot ever forget the night a few of us gave a dinner to the 'Blackbirds' company. I had proposed her health, had spoken of her as a wonderful actress. Then she rose to reply.

"Her little voice came to us with the pathetic note that seemed always hidden in it. It said nothing in answer to my praise. It said, 'I belong to the National Association for the Advancement of Colored People'—and it spoke of that only.

"Tears came—we somehow couldn't help it—into our eyes.

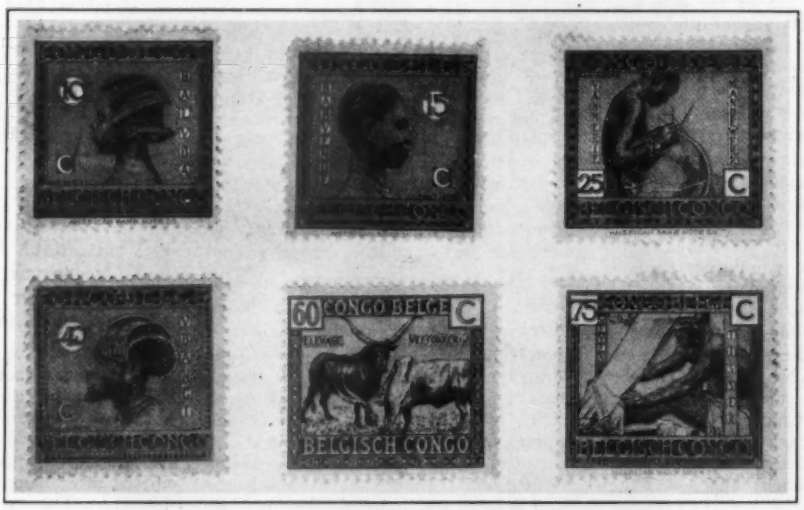
* * *

"I shall never forget the night her show opened in London. The audience had come prejudiced against coloured performers. I knew it and expected a row. Five or six burly fellows of mine were there ready to deal with it.

"A noisy opening number—you remember it?—and then came Florence Mills. She walked on, in the silence, dressed in ragged clothes. In that tiny, plaintive voice of hers she sang 'The Sleepy Hills of Tennessee'.

"You could have heard a pin drop. The atmosphere changed in a flash. The hostility melted out of it. And the house came down in torrents and cheers.

"She was among the first six artists in the world—a great actress and a great woman. Her death has hit me more than I can say."



New Postage Stamps of the Belgian Congo

THE CHALLENGE

ROBERT T. KERLIN writes in the *World Outlook*, Geneva, Switzerland:

"The greatest challenge that ever confronted the statesmen of any country": I repeat a commonplace. But I have no sooner written the words than I think of India, Egypt, South Africa, China, the Philippines, and all the South and Central American republics. Let its relative importance alone, then, and consider only some of its aspects.

The present outlook as regards inter-racial relations in the United States holds forth the promise of better things and the threat of worse, depending on the region contemplated. In the South: vast improvement, attended by occasional set-backs—such as the revival of lynching in 1926; in the North: increasing friction, uncertain race alienation.

The enlightened American Negro is identifying his interests with the interests of all the peoples of African descent in every land and clime. He is studying world politics, and his horizon encompasses the five continents and seven seas. Of this fact the supreme Caucasian mind may well take thought. One further word of caution. It pertains to the cinema. The day of caricaturing the Negro is passing in America: is Europe to be entertained by a racial slander that America has gained the wisdom to repudiate? One may as well trust the cinema for a true picture of the cowboy. Against the average American tourist another caution might be whispered. He and the cinema are about on a par with respect to conscience and culture. One's caricature is as grotesque as the other's.

The solution of the problem? Education. The education of the Whites.

HEALTH

THE *Weekly Bulletin* of the Chicago Department of Health has this article by the commissioner:

In July, 1926, I made a public announcement that I was anxious next to attack one of the great health problems facing the city of Chicago; namely, the high sickness and death rates among the Negroes of Chicago.

The facts were laid before Aldermen Anderson, Jackson and Cronson and their cooperation was asked in securing funds to finance a fact-finding survey on the health conditions of the Negro in Chicago. At a meeting of the Finance Committee it was voted to provide funds

for the survey. This action of the Finance Committee was concurred in by the Council and the active work of the survey conducted by a Negro staff was begun May 2, 1927, and completed on July 29, 1927. This survey was conducted under the direction of Dr. H. L. Harris, Jr., and an Advisory Committee made up of eminently able, fair-minded and representative persons under the chairmanship of Dr. I. S. Falk.

The results of this three-months' survey have been studied and the report and recommendations have been presented to me.

It is my privilege to present to the public a few of the principal facts brought out in the report:

The Negro death rate in Chicago is twice that of the city as a whole. These rates figured on the basis of 3,048,000 total population and 160,000 Negro population, for 1926, are 11.68 per 1,000 for the entire city and 22.8 per 1,000 for the Negroes; the respective rates for infant mortality are 66.6 per 1,000 live births reported for the entire city and 94.7 per 1,000 live births reported to Negro mothers. Had the city rate of 66.6 applied to the 4,341 Negro babies born in 1926, 123 of the 409 who died during the first year of life would have been saved.

The largest losses of life among Negroes are from highly preventable diseases, viz.: tuberculosis, pneumonia and the diseases of infancy.

The communities in which Negroes reside in largest numbers are poor in health-serving agencies. Furthermore, not all institutions existing in these communities extend their services to Negroes. The Negro population of Chicago may be expected to increase. This change will probably be hastened by the economic upheaval due to the Mississippi flood, and the mechanization of agriculture. The Negro and Mexican at present furnish the largest sources of cheap labor in Chicago. When they first arrive in Chicago they usually live under conditions which constitute pronounced health hazards and which deserve attention.

HAMPTON

A LETTER comes from Phoebus, Virginia:

I am herewith enclosing clippings from students expelled from Hampton Institute in consequence of the recent upheaval there. I am not sure that the statements of these students have in any other way come to your notice. I want to congratulate you upon your article in the *Nation*.

I have been a neighbor of Hampton Institute for the past 28 years and I am thoroughly convinced that the outside public is not fully acquainted with the policies of Hampton Institute especially with regard to the relationship of the races there. I have felt for a long time that some disinterested educator or publicist should learn the facts regarding the Hampton Institute and set them forth to the public. I hope that you will further investigate conditions, and as you have done with regard to other schools, give the public the full benefit of your knowledge.

A student is now charged with felonious assault upon a white instructor who hails from North Carolina. From all I can learn he will hardly get justice in the courts here unless strong influence is brought to bear. I wish you would call the attention of the N. A. A. C. P. to this case. I am of the opinion that this Association would feel justified in aiding this boy in making the proper defense.

This is one of the clippings:

During the recent trouble at Hampton, a student came to the writer and said: "I agree with you fellows absolutely, but I am within a few months of my degree and I cannot afford to say anything or to take part." Today that student is at Hampton observing the danger signal on the surface,, but inwardly——. Such people are the kind whom Hampton welcomes with outstretched hands. She may desire that kind of docility, but she has had more of it than she will ever have again. The young Negro of today realizes the fact that he cannot afford to sell his manhood to any institution for a college degree. During the difficulty of October 8 to 31, which some have called "The Glorious Revolution" many Hampton degrees were given up with a smile. Who would not smile when he has the opportunity of making such an easy selection as choosing between manhood and a college degree. There can be a man without a college degree; but there can be no college degree without a man.

Another letter comes from North Carolina:

Dear Sir:

As a member of the Hampton strike committee I want to take this opportunity of thanking you for so clearly expressing the true statements and fundamental reasons underlying the Hampton strike situation. As far as I have been able to see, most publications have given some rather vague, and in some cases, rather distorted facts concerning the matter. The December issue of THE CRISIS, however, arrived at what I consider the very essence and roots of the affair. In this matter THE CRISIS alone has merited its name as a true and unbiased—voice of the people. I feel sure that each member of the Hampton strike committee will feel just as strongly as I do the very great service that THE CRISIS has done us in clearing this matter in the minds of the reading public.

I have been following the members of the committee ever since we were dismissed from Hampton and, so far as I have been able to learn, practically all the schools have closed their doors to them. Following along the line of the December CRISIS, I want to agree that this is indeed very unfortunate; but, I wish to say that *all* the schools have not been so narrow as to exclude the members that took part in Hampton's strike—*A. & T.* College has dealt quite liberally with the striking students. After two of us, members of that strike committee, were able to get statements from Hampton saying that Hampton would offer no objections to our entering, A. & T. College cheerfully admitted us. I think that it should be known that at least one school has been able to find it in its heart to give the students, who fought for better conditions at Hampton, another chance.

Further, as a member of the committee, I feel that Hampton owes us more generous consideration than it has given us. In the first place, whereas the members of the committee were not the arch rebels and traitors, the despoilers and destroyers that Hampton has seemed disposed to picture us in its mind; and since this said committee was elected by the students themselves; and since this committee was the only body on the Hampton campus that was able to maintain order and prevent the wholesale chaos and destruction that could have followed in the wake of the strike, *Hampton has treated the committee which protected it when it was unable to protect itself in a manner not to reflect any of the goodwill of the committee members upon it.*

I want to beg your pardon for having written so much and hope that this long letter has not seriously inconvenienced you in your work. Thank you both for the excellent articles in the December CRISIS and for taking the time to read this letter.

ART IN MUSIC

CHICAGO has had a week of Negro art which culminated with a concert in Orchestra Hall. Herman Devries in the Chicago *American* says:

The Negro race was ably represented last night by a concert at Orchestra Hall, interpreted entirely by Negro artists, who offered an ambitious program of standard music and of spirituals, these latter sung by the Fisk Jubilee Singers. The "star" of the early part of the concert was without doubt Mme. Lillian Evanti, coloratura soprano, whose recital appearance at the Eighth Street Theater some time ago was a distinct success. Mme. Evanti's singing yesterday seemed to me even better than at her local debut. Her coloratura facility is uncommonly good, the trill steady and even, so that the "Lakme" bell song was carried through effectively. But with the Handel "Care Selve" she was well-nigh impeccable. The style had classic serenity, excellent technique and softly modulated tone.

Miss Hazel Harrison, who was praised by this department when she played under the tutelage of Victor Heinze, was down for three chorales by Bach-Busoni and a Bach-Petri concerto. Clarence Cameron White, whose book of spirituals came in for paragraphs of laudation in this column not long hence, played the "Vitali Ciaccona," and I must admit that his talents as adapter and composer outrank his gifts as a violinist. (*Turn to page* 31)

Postscript
by W. E. B. Du Bois

DEBIT AND CREDIT, 1927

THE American Negro in account with the World.

Assets

The White Primary Case.

Louisiana Segregation Case.

12,000 college students and 1,662 graduates.

The New Hinton Test.

The Fourth Pan-African Congress.

The Congress against Colonial Oppression.

Four Negro Plays.

Florence Mills in England and Josephine Baker in France.

Krigwa Players in the Belasco Contest.

Anthony Overton, 13th Spingarn Medallist.

Pickens and Du Bois in Russia.

Endowment of Fisk.

A Negro Trustee at Lincoln.

15 books by Johnson, Cullen, Hughes, Ovington, Dett, Locke, Gregory, Dabney, Bullock, Balch, Olivier.

Liabilities

The Passing of George Forbes, Florence Mills, Agnes Work, Albertus Brown, C. M. Battey, Alonzo Herndon, Tiger Flowers and Sir Harry Johnston.

The Lynching of 15 human beings.

Sacco and Vanzetti.

The Episcopal Church and Okolona.

The Red Cross and the Flood.

Hampton.

May we explain any cryptic items? Or what have we forgotten? Write us.

Rudolph and Julius Whitsell, Mt. Vernon, Ill.

EXCLUSION

IN Czarist Russia the number of Jews admitted to universities was strictly limited. In Hungary they are mobbing and beating the Jews to keep them out of college. In the United States at Harvard, Columbia and such institutions underground methods are used to limit the number of Jews and Negroes admitted. But Butler College, Indianapolis, goes back to the open and honest methods of Czarist Russia. Butler is "conceived by Christian influences and dedicated to the dispensation of a religious education, fitting men for Christian living". A few years ago it had practically no Negro students. Then as the number of Negroes increased in the high schools of Indianapolis a considerable number of them went to Butler. Last year Butler graduated twelve Negro students. This seems to have alarmed the authorities and this year they have announced that only ten colored students will be received each year. One can understand racial reactions due to crime, poverty and laziness, but the exclusion of ambitious, young students from institutions of learning, supported by public benevolence and "Christianity", merely on account of race and color, is a contradiction of every known principle of democracy and religion.

TSANA

LET those who would be wise watch Tsana. Tsana is a lake in Northeast Africa; a little lake, less than fifty miles wide; but out of Tsana and the hills of Abyssinia wanders in a great curve the blue Nile; and away down at Khartum, the blue Nile joins the white Nile which has flowed already a thousand miles from the Great Lakes; and these two together march down through Egypt making the Nile of history. The white Nile and the Nile below Khartum, England has grabbed. But the blue Nile belongs to Abyssinia. England would like to dam it and use its waterpower, but the Abyssinians are blocking them as they have blocked them before. They are flirting with American manufacturers and American capital to build that dam and England is solemnly warning America not to dare touch Tsana. Watch Tsana.

SOUTH CAROLINA

OUR report of schools in South Carolina was published before we had the 58th Annual Report of the State Superintendent of Education covering the scholastic year 1925-26.

The state received during that year $18,522,379 for education. Of this it paid out in salaries $8,461,909 to

white teachers and $1,307,788 to colored teachers. The white schools received $366,942 worth of furniture and equipment, while the Negro schools received $21,874. White pupils were transported to and from school at a cost of $471,489, while Negroes got along with $795. The grounds, buildings with repairs and land for white schools cost $2,899,412 and for Negro schools $266,566. The total expenditure for all school purposes was, for whites $14,673,719 and for Negroes $1,655,652! The average attendance in white schools was 182,137 and Negro schools 163,245. The white schools ran 171 days; the Negro schools 144 days. And the *per capita* expenditure, according to average attendance, was $80.55 for white pupils and $10.20 for colored pupils!

If these figures, brazenly published in cold print by the state of South Carolina, do not form a basis for an appeal to the Supreme Court of the United States for justice, then there is no justice in the courts.

WARLEY

THERE is a man down in Louisville, Kentucky, named William Warley. He is a young man and brave and he has fought hard and tenaciously for the rights and self-respect of the Negro race. It was Warley that smashed the Segregation Ordinance in Louisville; it was Warley that attacked lynching, whether by mobs or courts; and above all, it was Warley that tried to pound the fact into the heads of black voters that until they had courage and sense enough to vote for men and not for parties, for Democrats who helped them and against Republicans who flouted them, their right to vote would amount to nothing.

Today William Warley is heartbroken. He is bowed down with discouragement because a mob of his own people, drunk and disorderly, smashed his printing office on election night.

Why did they do this? Because the dirty Republican machine of Kentucky, which for a generation has treated Negroes like dogs, had won a victory in the election over the Democrats, who have treated Negroes just as badly but with more cause for they receive no Negro votes.

But cheer up, Warley, and fight on. If every leader of muddle-headed humanity threw up the sponge because the fools whom they were trying to guide would not be guided, there would not be a single popular leader in the world today.

But you who read this are not fools. You are intelligent and thoughtful. You know Warley was right. You know that until American Negroes learn to follow the advice of men like Warley they can never win. Very good. Now what are you doing to encourage men like Warley and furnish them a decent living while they fight on? What is your community doing to make young black men and women choose to fight the good fight of faith rather than be the most successful gambler in Louisville or New York? When your son and your friends' sons look about for a career will they be encouraged by what they see and hear to fight with men like Warley, to sacrifice and struggle, to be honest, frank, true and forthright; or will they choose the easiest way: to fawn and surrender, to get money and plenty of it by any method not too dangerous and then to turn and sneer at "race leaders"?

If that is the public opinion of young Negroes in your home and in your group and in your city, *you* are responsible for it. *You* have lynched Warley's spirit and your race is God damned.

DEAR SIR:

A week or so ago I had the opportunity of glancing through an issue of THE CRISIS for the first time. Apparently you are decidedly in favor of Negro equality with the white race in every respect.

Considering you an authority in your field, I am making the following queries in hopes that you may find time to answer them. I should like to encorporate your statements in a term paper, if possible.

First: do you consider the white and black races to be naturally on an equal footing intellectually and morally? (Disregarding the possibly artificial color discrimination prevalent in the South).

Second: is the segregation of one race from another an incorrect and harmful custom? Do you advocate race amalgamation, or do you think the Negro has enough pride and confidence in his own race to wish to keep it distinct?

Third: I have heard it said that unless the white man keeps the upper hand on the Negro, the Negro will insist upon domineering as though a superior. They can not remain on an equal footing. In other words, one must always have the upper hand. Do you agree with this viewpoint?

Fourth: do you advocate the return of Negroes to Africa for the purpose of permanent colonization? Why or why not?

Fifth: should the Negro race as a whole "dig in" and work its way to the top as other races have done, or should it be accepted in all society because of the eminence of a few Negro celebrities at the present time?

Sixth: does race amalgamation bring out inferior tendencies in either or both uniting peoples?

These perhaps sound meandering and not to the point, but they are questions which are discussed warmly and at length every week in our class rooms.

BERNICE E. BRAND (San Diego, Cal.)

My dear Madam:

Answering your questions, I beg to say:

(1) I consider the white and black races "potentially equal". Of course, this leaves untouched the question as to what you mean by "white" and "black" races and what anybody would mean by "potentially equal".

(2) I consider attempted race segregation harmful because it is increasingly impossible under the present organization of the civilized world. I neither advocate nor oppose race amalgamation. I accept it as a fact as old as humanity. It is none of my business and none of yours if two people wish to get married who are sane, healthy and of full age. If we try to stop such marriages because they do not please us the result is more harmful than the marriage could possibly be. Whatever pride or self-confidence the Negro race has or may have in America, he has found it impossible to protect his women from the lust of your fathers, brothers, husbands and sons. The only way to make a race self-protecting, in its pride is not to degrade it, disfranchise it and insult it.

(3) I do not believe that the only relations between men or groups of men are the relation of master and serf, ruler and ruled.

(4) I do not advocate the return of Negroes to Africa nor the return of white people to Europe. I believe that the world belongs to its inhabitants and that if an Englishman wishes to migrate to America or a Negro to Africa both should have the right to do so under such general rules of physical health and economic opportunity as could be laid down by fair and just men.

(5) I believe that all men, white and black, should be accepted and rated according to their individual accomplishment.

(6) Race amalgamation "brings out" nothing. Everything depends upon the social environment of the offspring and the parents.

W. E. B. DU BOIS

LINCOLN

WHEN, last year, THE CRISIS included Lincoln University among the liabilities (*Turn to page* 34)

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The Flood, the Red Cross, etc.

(*From page* 7) in her head.

Witnesses: Sgt. McIntyre,
Sgt. White,
Pvt. Waxon.

Impudence is a sin which cannot be forgiven in a Negro. Sheffield Collins, a young colored boy, was so impudent as to refuse to box to amuse the soldiers. He was also accused of stealing the oranges which were sent for free distribution among the refugees. The soldiers, by the way, helped themselves liberally to the oranges which were donated to the refugees, so that if anyone could be said to "steal" it was surely they rather than the refugee. Here is the statement Sheffield Collins is reported to have made:

STATEMENT OF SHEFFIELD COLLINS,
104 Lake Street,
Greenville, Miss.

I, the undersigned, a refugee from Greenville, Miss., on last Friday morning was told to box another Negro boy by one of the soldiers on duty at Fort Hill. I replied that I did not want to box because my Mother had told me not to. This soldier told me that he was going to make me box because I had stolen some oranges. I had two oranges in my pocket that I had gotten out of the basket where they had been thrown away. One of the soldiers then said, "Go and get a case of oranges and make him eat them all", but Col. Tom Shaw pulled the gloves off of me and carried me down the hill, took my belt off and whipped me with it.

I have had the above statement read to me and it is true and correct.

SHEFFIELD COLLINS.

STATEMENT OF TOM SHAW, *Guardsman*,
Camp Fort Hill,
May 14, 1927.

I put the gloves on him and asked him if he was going to box and he told me "Hell, no", and he was not going to box anybody. For two or three days he had been refusing to do anything I asked him to do. He was also very impudent about it, so I took him down under the hill and gave him a whipping, not because he would not box but because he was so impudent and had been so for several days. And also because he had been stealing oranges and I took oranges out of his pockets several times. On this occasion he had two in his pocket, and oranges had already been issued to him before this time. His quota for the day was one orange, and he had eaten it. The two he had then was stolen. I hit him about five licks with his belt and he was not in any way injured. It is necessary to use some such means of punishment in order to keep order and discipline in the camp.

TOM SHAW.

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President L. M. McCoy
Holly Springs : Mississippi

an interesting incident. Captain Moser, then the commanding officer at Camp Louisiana, ordered a truckload of these oranges (which were being distributed free) to be dumped into a ravine and buried. Capt. Moser said they were unfit for consumption. This was denied at the time by a number of enlisted men. Capt. Moser was at the time running the canteen at Camp Louisiana, in the success of which he had a personal interest. He sold oranges in this canteen and the enlisted men gossipped about this coincidence.

UNDER an officer of this type it cannot be wondered at that abuses of all kinds flourished. Drunkenness on duty was common. Bootleg whiskey was easily obtainable by the simple expedient of trading for it quantities of Red Cross supplies from the kitchens. Guardsmen were accused of having insulted and attempted assault upon colored women. Upon "investigation" these accusations were reported as having no foundation in fact. The stories continued to be whispered and detailed accounts given. Protests were made by private citizens who had their facts from the conversation of the guardsmen themselves. Nothing was established and no action was taken.

Officers such as Capt. Moser seem to have been the rule. An exception was Lieut. May who was placed in charge at Camp Hayes early in June. The change in camp life after he took charge was so instant and complete that everyone who saw it remarked upon it for weeks afterward. Camp was "cleaned up" in every way. Reasonable rules were enforced. Arbitrary and unnecessary rules were changed or abolished. From a noisy, unsanitary confusion camp Hayes became a clean, quiet and pleasant place. Had such an officer as Lieut. May been in charge of the colored camps it is possible that even there the worst abuses would have been discontinued.

The Purple Flower

(*From page* 11) night to be given at the birth. It may be my blood—it may be your blood—but everything has been given. The Us toiled to give dust for the body, books to guide the body, gold to clothe the body. Now they need blood for birth so the New Man can live. You have taken blood. You must give blood. Come out! Give it.' And then fight him!"

Finest Blood: "I'll go! And if I kill him?"

Old Man: "Blood will be given!"

Finest Blood: "And if he kills me?"

Old Man: "Blood will be given!"

Finest Blood: "Can there be no

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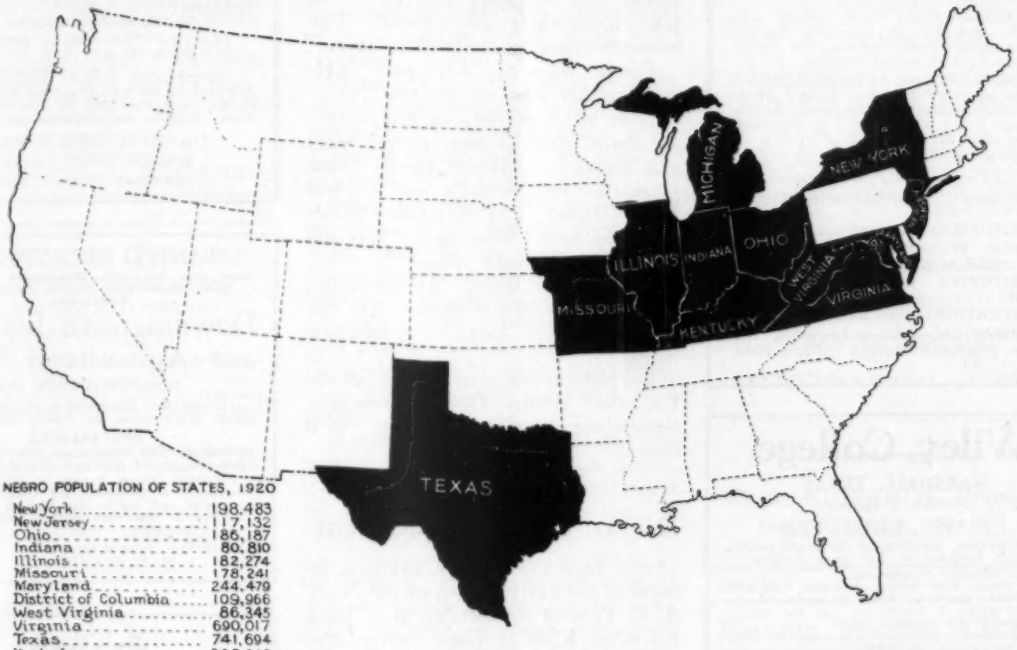

NEGRO POPULATION OF STATES, 1920

New York	198,483
New Jersey	117,132
Ohio	186,187
Indiana	80,810
Illinois	182,274
Missouri	178,241
Maryland	244,479
District of Columbia	109,966
West Virginia	86,345
Virginia	690,017
Texas	741,694
Kentucky	235,938
Michigan	81,878

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other way—cannot this cup pass?"

Old Man: "No other way. It cannot pass. They always take blood. They built up half their land on our bones. They ripened crops of cotton, watering them with our blood. Finest Blood, this is God's decree: "You take blood—you give blood. Full measure—flooding full—over—over!"

Finest Blood: "I'll go." (He goes quickly into the shadow).

(*Far off soon you can hear him—his voice lifted, young, sweet, brave and strong*): "White Devil! God speaks to you through me!—Hear Him!—Him! You have taken blood; there can be no other way. You will have to give blood! Blood!"

(All the Us listen. All the valley listens. Nowhere listens. All the White Devils listen. Somewhere listens.

Let the curtain close leaving all the Us, the White Devils, Nowhere, Somewhere, listening, listening. Is it time?)

N. A. A. C. P. Battle Front

(*From page* 13) country, charging officers of the Gary branch of the N. A. A. C. P. with membership in a "black Ku Klux Klan". These charges met with the prompt denial of the officers in question and the public contempt which they deserved. They could not and did not hinder the united and resistless struggle of colored people under N. A. A. C. P. leadership in Gary in behalf of their fundamental rights. At present writing, there is every reason to believe the attempt at segregation of Gary high school students, to be decisively defeated, and at a cost of less than $300 to date expended by the Gary branch. This speaks volumes, not only for the colored attorneys who carried out a victorious fight on so small a sum, but also for the sentiment which stood behind them and backed them up in a Klan-prejudiced community.

H. J. S.

The Browsing Reader

(*From page* 20) arriving at an intelligent means of combating them; and the "Negro"—somewhere Mr. Bradford has learned that it is diplomatic at least to spell the word with a capital letter—who is at best a poor imitator of the white man. And with this as a background, Mr. Bradford writes "River Witch", the Negro story in the same issue of the *Forum*. It is a cheap presentation of hot passion in a lumber camp, where physical proximity, ignorance and superstition bring immorality and death.

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Perhaps one of the most superficial and reactionary articles we have found in months appears in the December issue of the *Forum*, under the title "Black Ballots in the White South", by George F. Milton. Mr. Milton tries to prove that at bottom the popular opinion that the Negro is deprived of his citizenship rights in the South is untrue!

Quite as bad is the article by Frederick Palmer appearing in *Liberty* for November 19, declaring that "White Magic in Black Haiti" has been the salvation of that tropical land!

After the reams written by white people on us pro and con, "our black folks" will be interested in "Our White Folks", an article by George S. Schuyler in the *American Mercury* for December. Mr. Schuyler has done a good piece of work in this, pointing out the weaknesses, the pathos and the humor of our position in the United States.

If you have never breathed the nectared fragrance of the Haitian jungle, if the velvet blackness of a tropic night has never hung heavy about you, let Mark Barr describe these things to you in his article on "Roughing it in the Tropics" in the October issue of *Atlantic Monthly*. He takes you deep under the blue sea where warm-hued coral and gorgeously tinted sponges nestle close to the magic sea floor; and he makes you feel the pulse of the open Haitian country.

Harlem glows in "Fire by Night" in the December issue of *McClure's*. Rudolph Fisher again proves himself a tip-top story teller in this tale of gambling, religion and fighting. We won't say that this is the best work Mr. Fisher has done, but he displays that invaluable faculty of keeping his material well in hand—of knowing at all times what it is he wants to say and just how he wants to say it.

MARVEL JACKSON

The Far Horizon

(*From page 22*)

Major enjoyment came with the Fisk singers, who "do" spirituals so convincingly that I doubt whether any one will ever be able to make us believe they can be sung more fascinatingly. These five men with their lone lady associate stir the imagination. I do not think I need to add that these days one finds no necessity for offering explanation of the presence of the Negro in public life. His works speaks for him.

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A WHITE Congregationalist minister, the Reverend Duncan C. Milner writes us from Florida:

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This Golden Rule has been called the best of all moral maxims and should be applied to individual, family, state and nation and if applied internationally "the golden age of the earth will be realized".

1. Is it observing the Golden Rule for our great Republic to deal like a tyrant with the little Negro Republic of Haiti?
2. Is the Golden Rule considered in drawing a color line in Labor Unions?
3. Is it doing as you would be done by when the race line is drawn as to the learning of skilled trades?
4. Is there anything of the letter or spirit of the Golden Rule in excluding people from clubs or theatres on the color line?
5. Are not "Jim Crow" cars an ignoring of the Golden Rule?
6. Is not the use of the titles, Nigger, Dago, Chink, Sheeny, Hunky, etc., a gross violation of the Golden Rule?
7. Is not the whole system of depriving men and women of social and political rights because of race or color a banishing of the Golden Rule from human life?
8. Do not our American boys and girls, when they try to force out of our public schools boys and girls of other races, violate the Golden Rule?

DUNCAN C. MILNER.

MISS L. H. BYRD wants to study Home Economics. So she wrote to Temple University, the great Christian institution of Philadelphia. She received this reply:

"I regret to inform you that conditions at Temple University are not satisfactory for the admission of colored students to the course of Home Economics.

"We require practice teaching for our diploma and it is also required for a State Teachers Certificate but we have no opportunity to obtain facilities for colored students to do supervised practice teaching. In addition, a month of residence is required in a practice house, which is at the same time used as a dormitory for white girls.

"I hope that I have stated the facts plainly and that you will understand that it is not through racial prejudice but solely because of circumstances beyond our control that you cannot be admitted to the Home Economics, Elementary Education, Kindergarten Education or Junior High School courses.

"Your application will be accepted for courses in High School Academic Subjects or the course in Health Education but if you plan to become a teacher of domestic science, I should advise you to enter the Cheney Normal School at Cheney, Pa."

Very truly yours,
E. H. HOMAN, Registrar.

JIM CROW

THIS is the way S. W. Green, Supreme Chancellor of the Colored Pythians talks to the editor of the *Houston Informer*:

You refer, Mr. Editor to the colored Pythians of America being too "cowardly and spineless to hold one Biennial meeting in Texas in 45 years". The colored Pythians of America are not too "cowardly nor spineless to hold one Biennial meeting in Texas in 45 years". They have too much courage and too much respect for their women folk, and too much of a desire to promote the welfare and prosperity of the Knights of Pythias of North America, South America, Europe, Asia, Africa and Australia to jeopardize the welfare of the members of their Uniform Rank Department, and to shield their women folk from the humiliations and insults of the "Jim Crow" street cars. The colored Pythians of America have not met in Alabama in 45 years. They have not met in Georgia in 45 years, and yet Georgia has the largest membership, and pays the largest amount of taxes to the Supreme Lodge than any Grand Jurisdiction. The Colored Pythians of America have not met in Tennessee in 45 years. They have not met in South Carolina nor North Carolina in 45 years. If any of our Grand Jurisdictions should have reasons to complain of the failure of the Supreme Lodge to hold one of its Biennial meetings in their Grand Jurisdiction, it should be the Grand Lodge of Mississippi in which the Supreme Lodge has not held one of its Sessions since it was born in that State in the year 1880. It has therefore been 47 years since the Supreme Lodge of the Knights of Pythias of North America, Etc., met at its birthplace—THE GRAND LODGE OF MISSISSIPPI—and yet, Mr. Editor, the representatives from the Grand Lodge of Mississippi would not invite the Supreme Lodge of the Knights of Pythias of North America, Etc., to vote to accept the humiliating conditions of "Jim Crow" railroad cars and "Jim Crow" street cars to come to Mississippi to hold one of its Biennial Sessions.

REVOLUTION

AT the annual meeting of the Methodist Episcopal Board of Foreign Missions, the N. Y. *Times* reports that:

"Stanley High, author and journalist and a Secretary of the board, who has just returned from Africa and Asia, in an address warned of an impending inter-racial conflict between the white and non-white populations of the African continent. The growth of nationalism in Africa, he said, was more momentous than in China, India or the Philippines, but it was being overlooked by the white races.

"The white man's booze, his gambling dens, comprise one set of forces that are making the new Africa," he said. "The propagandists of the Soviets, using mob tactics and preaching hate and revolution, constitute a further influence."

PROFESSOR CLARKE writes in the London *Daily News*:

Nothing is more significant of the new order of life that is developing in South Africa as the country passes more completely into the modern world system than the strong movement among native workers towards trade union organization.

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We know you've got a book, but isn't it time to buy another? The book buying habit is growing in this land and it's one of the best signs of civilization. Suppose you resolve to spend $5, $10, $25, in 1928, for the best books of the sort the CRISIS recommends. Then write us quickly.

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Negro Classics

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The Industrial and Commercial Workers' Union (I. C. U.), consisting almost entirely of natives, is not yet ten years old. Yet it claims a membership of anything up to 50,000 or more; it has sent its general secretary, Clements Kadalie, first as an unofficial delegate to Geneva and then to pursue a lecture-tour through Europe and America; it has secured affiliation to the International Federation of Trade Unions as representative of South African labour; and it has set going by way of reaction to its own growth a distinct movement among white trade unions towards sympathetic action.

It is now a force to be reckoned with, and its aims and organization, its methods and achievements, afford striking and significant evidence of the strange new forces that are at work in a land which finds itself more than a little bewildered in consequence.

THE great Mahatma Ghandhi in his "Story of My Experiment with Truth" (*Current Thought* for July, 1927) says:

And just as I freed myself from the slavery to the washerman, even so I threw off the dependence on the barber. All people going to England learn there at least the art of shaving, but none to my knowledge cut his own hair. I had to learn that too. I once went to an English hair-cutter in Pretoria. He contemptuously refused to cut my hair. I certainly felt hurt, but immediately purchased a pair of clippers and cut my hair before the mirror. I succeeded more or less in cutting the front hair, but I spoiled the back. The friends in the court shook with laughter.

"What's wrong with your hair, Gandhi? Have rats been at it?"

"No. The white barber would not condescend to touch my black hair. So I preferred to cut it myself."

The reply did not surprise the friends. There was every chance of the barber's losing his custom if he cut black men's hair. We do not allow our barbers to serve our untouchable brethren. I got the reward of it in South Africa, not once, but many a time, and the conviction that it is the punishment for our own sins has saved me from being angry.

Postscript

(*From page* 24) of the Negro race it was because Lincoln refused to allow black men upon its Board of Trustees or black professors in its classrooms. This year an epoch-making change has taken place. Dr. E. P. Roberts, a graduate of Lincoln, has become the first colored trustee, and the reason is that Dr. J. B. Laird, the Negro-hating Chairman of the Board has been removed and Dr. John N. Tinny, President of Johns Hopkins University, has been made Chairman. But this alone would not have sufficed had it not been for the persistent fight of the Lincoln Alumni, led by a committee of which Dr. W. G. Alexander was Chairman. Three men selected for the presidency refused the nomination because of the organized and open opposition of the Alumni; and when President Johnson finally accepted it was known that the Alumni favored him because he was willing to have Negro trustees and Negro professors. It is with great joy that we transfer Lincoln from liability to asset.

HAMPTON

My dear Dr. Du Bois:

I have your letter of the tenth offering to print in the January number of THE CRISIS a reply from me to what you have written for *The Nation* and for THE CRISIS in criticism of Hampton Institute.

I have no desire to engage in a public controversy on this subject, and what I might say is sufficiently expressed in an editorial which will appear in the December number of *The Southern Workman*.

But I should some day be glad of an opportunity to talk with you personally about Hampton Institute as it is and as it hopes to be. For it seems clear to me that your present ideas on this subject are not in accordance with the verifiable facts.

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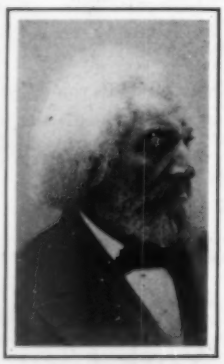

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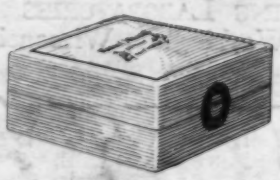

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